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A WEED.

BY HARRIET PRESCOTT SPOFFORD.

AM so small on this great scale
Of moons and suns and spheral ways,
I am so poor in all that rears
The treasure of transcendent days,
I am so stained if any see
The shrinking soul in heaven's white blaze!

So small, so poor, so stained, so dwarfed—
What glance that meets the idle soul
Can linger there with least delight,
Nor spurn it with a beggar's dole?
Can heavenly help to feed it flow,
Can heavenly love about it roll?

And going sadly on my way,
A little flower looks up at me,
A worthless weed beside the path,
That has no honey for the bee,
Nor any beauty that the eye,
The thrall of beauty, waits to see.

Because I am as worthless, too,
I pluck the thing that has no use
Nor loveliness. Its fainting breath
Makes for a moment half excuse—
Lo, the precision of its lines
Star-orbits to a leaf reduce!

Over its face the twilight tints
Are painted—evening skies less fair!
How lightly swept the master-hand
To make that petal melt in air!
What subtle thought was crowded here,
How exquisite the procreant care!

The golden eye of day is not
More golden than its heart set free—
Heaven spent itself on this small flower,
Heaven sends its brief felicity.
So lavish to a worthless weed,
Shall not that heaven care for me?

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EDUCATION.

— Stockton Academy in Stockton, Kan., a school aided by the A. C. and E. S., completed the sixth and most prosperous year of its history, June 14. Rev. W. C. Wheeler preached to the graduates and Rev. W. E. Brehm addressed the Y. P. S. C. E. The graduating class numbered thirteen.

— The Commencement of the Springfield School for Christian Workers closed the eighth year of the institution. Vigorous work has been done along old lines, the first year of its missionary department successfully ended, new departments are well provided for, co-education has proved a success and members of the senior class have been so well fitted for their work that all were called to their fields long before graduation.

— Rev. M. A. Breed has been elected president of Benzon College, the young and rising Congregational school in the northern part of Michigan, and will enter upon his duties Sept. 1. He will also act as pastor of the church in the town. Mr. Breed took the degree of B. A. at the Michigan State University in 1884 and has recently graduated from Oberlin Theological Seminary. He has had an experience of eleven years as a teacher. He is a son of Rev. S. D. Breed of Ann Arbor.

— The first graduates from the Southern Collegiate Institute, the new Congregational school in Albion, Ill., received diplomas, June 20, from Dr. James Tompkins, president of the board of trustees. The people of Southern Illinois see more and more the need of just such a school as this, and its establishment has already kindled in the hearts of the young people an earnest desire for the broader culture of the college or university. Rev. F. L. Kenyon is the efficient principal. A few thousand dollars, at this initial stage, is the greatest lack at present of the institution.

— Phillips Academy, Andover, had its 115th anniversary exhibition on June 27. The annual contests for the Draper and Means prizes for selected and original declamations had previously come off. The baccalaureate sermon on the preceding Sunday was by Prof. George Harris of the seminary from the text, "Freely ye have received, freely give." The graduating class numbered eighty-seven. The salutatory and valedictory orations have been abolished and the pieces spoken were fewer and briefer than formerly, the whole Commencement, including the announcement of the Greek, Latin and English prizes and the awarding of the diplomas by Rev. Dr. Vose of Providence, occupying less than two hours. The closing essay, a eulogy of General Armstrong, fitly and finely given by a colored student from Virginia, received great applause. The whole number of pupils in attendance the last year has been 445, with seventeen teachers. A department of history has been organized, with a special instructor. The new Science Building and four new cottages have been put in use during the year.

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While many parties for the coming months were long since filed, the following dates are still open to the public, early registration, however, being in all cases advisable:

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COMMENCEMENT AT YALE.

One of the few things out of the ordinary at Yale this anniversary season was the attendance of the scientific students in a body at the baccalaureate service. President Dwight preached from the text, "Look to yourselves, that ye lose not the things which we have wrought." It is expected that before next Commencement Battell Chapel will be so enlarged that all the members of the University may be seated comfortably.

The address in medicine was by Dr. Henry P. Walcott of Cambridge, Mass., on The Physician, the College and the Commonwealth. The address in law was by Hon. Thomas M. Waller of New London on The Business of the Lawyer. The speaking of the students was about up to the ordinary standard. The bachelor's degree in arts and philosophy was conferred upon 313 men; in law, seventy-three; in divinity, twenty-nine; in medicine, sixteen; Ph.D., thirteen; M.A., in course, ten. The usual number of honorary degrees were conferred, including the following well-selected list of D.D.'s: Rev. Messrs. Hiram Bingham, H. A. Stimson, G. A. Gordon, R. F. Horton.

Hon. Frederick J. Kingsbury was re-elected a member of the corporation. The alumni dinner was as usual the climax of that good feeling and fellowship which pervades those who return to their old college home at Commencement time. The speaking was of the highest order of the after-dinner sort. Among the speakers were Hon. H. C. Robinson, Rev. Drs. Gordon and Stimson and Judge Peters of Maine. President Dwight announced a large number of gifts to the university, most of which were of moderate sums save a few which had already been made public. The total of bequests in the last seven years has been over \$3,000,000, and \$1,000,000 more is to come as soon as certain estates can be settled. The White and Vanderbilt dormitories have been begun and several other buildings will be erected in a few months.

The familiar air of substantial prosperity still surrounds the university, and there is every reason to hope that its growth and great usefulness will continue. The season would not be complete without the athletic contests with Harvard, and it would not be satisfactory to those who wear the blue without the larger share of the victories. This was secured again this time in the boat race, and in the second of the three ball games which tied the contest and gave the closing game a wonderfully increased interest, even though Yale lost it.

W. J. M.

COMMENCEMENT AT GATES.

Commencement at Gates College in Neligh, Neb., brought back an unusually large number of former pupils and the occasion marked the close of a successful year. The baccalaureate sermon was preached by President H. K. Warren, and Rev. A. F. Marsh, formerly of Neligh, gave the annual address before the Y. P. S. C. E. The conservatory has had a prosperous year and the two recitals were of high order.

The graduating class comprised eight students—one from the business department, three from the normal and four from the Conservatory of Music. The past year has recorded the largest enrollment of students yet made, the expenses have been met nearly in full, the indebtedness reduced, a new gymnasium built and equipped, over five hundred volumes added to the library, the books in the library catalogued according to the Dewey system, branch departments in music organized at two adjacent towns and various improvements made in work and apparatus. A summer normal school, like that which proved so successful last summer, will be held again this season.

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THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 6 July 1893

Number 27

A FAMILIAR sign in the bookstores about this time is, "Cheap books for summer reading." And the books are often cheap enough both within and without, too cheap, we hope, for many of our readers. Vacation time is the only opportunity many of us have for reading, or, at least, for books outside our line of special work. It is a golden opportunity which comes like Christmas, only once a year, and it is a brief opportunity at best. Why would it not be well to plan for it as we do for Christmas? Some wise people keep a list of books to be read at the first time of leisure, and are never at a loss to know what they wish to read in vacation time nor are tempted by the rubbish of the bookstalls. It may not be hard reading—in nine cases out of ten it ought not to be—but it is good reading which builds up and not destroys the mental tissue. And in this connection it may be well to suggest the value of a careful rereading of books of the first importance, which, perhaps, we have not looked at for years. The great books wear well. They are not exhausted by a single perusal, especially because we come to them a second time under changed conditions and with some degree of mental growth. Growing old is like climbing a mountain—every stage enlarges our horizon. Try the experiment this summer of renewing and enlarging your acquaintance with some literary masterpiece rather than dissipating with the "cheap books for summer reading."

When this paper reaches our readers another flood of Fourth of July oratory will have spent itself and vanished. But we trust that sober reflection which belongs with national independence will not have been altogether wanting. Our silver dollar, now worth about fifty-seven cents and saying "In God We Trust," is compelling reflection. Its motto is as suggestive as that which was proposed for the irredeemable greenback: "Silver and gold have I none, but such as I have give I thee." The Chinaman in our courts may be there because he has broken his promises. But our courts cannot consistently urge him to be truthful by reading to him the treaty between his government and ours, and trying him on the Geary Law. We have at Chicago a splendid exposition of our growing resources as a nation, but it is managed by men who, if they had done in their own private business what they have done with Congress in their public office, would have made it difficult for them to get employment anywhere. We have immense territory, vast wealth, unmeasured resources. But these do not make a nation great. Integrity, noble ideas put to practical use, freedom for all through the truth, government administered in towns, cities, the commonwealth and the nation to lift all to greater intelligence, higher virtue and nobler happiness—this is national glory. We may say this with earnest aspiration,

but certainly not with the exultation of having attained it.

The Congregational exhibit at the World's Fair is at last complete, though its preparation has been attended with many difficulties. These have been greatly increased on account of the Sunday opening. This caused a considerable reduction in the amounts contributed by the Boston and Chicago Clubs and led many other clubs to withhold contributions altogether. It caused missionary societies, college authorities and others to withhold their parts of the exhibit. Most of them, however, have deferred to the judgment of the National Council committee and sent their exhibits. Director-General Davis, with a sense of the obligation of contracts which would have done much to save the honor of the directors had it been applied to their own action, refused to allow the exhibit to be withdrawn on the ground that the withdrawal would break the contract between the exhibitors and the exhibition. Rev. G. A. Hood, who has had the exhibit in charge, has been indefatigable in his efforts, and the denomination is to be congratulated on having so effective a display of what Congregationalism has been, is and is doing. Many visitors have expressed their admiration of the room and of its suggestive setting forth of Congregational history and life. We shall publish next week a more detailed description of it.

One object of the gathering of students from the women's colleges at Northfield last week was to discuss whether it is wise to organize young women's Christian associations, especially those formed within colleges, on a strictly evangelical basis, or whether the platform should be broad enough to admit all to membership who are willing to engage in Christian work. This point was earnestly debated, and it was a fine tribute to the college training that the young disputants presented their reasons with so much clearness and candor. The sentiment among those present was strongly in favor of the evangelical position, and one argument advanced on this side was the fact that the young men's association at Yale has recently changed from the broad to the narrower basis. But it is not clear to outsiders why there is no unity of action between the international committee, which was the representative body at Northfield, and old associations, like those in Boston and Philadelphia for instance, which are already founded on the evangelical basis. Until this point is satisfactorily explained the committee gives an impression of pushing its conservative ideas beyond a reasonable limit.

The Chicago Record, the only secular paper in Chicago which has steadily opposed Sunday opening of the fair, recently gave a list of 1,033 exhibits that were covered or closed on

Sunday. These included twenty-eight State and thirteen national buildings and many foreign exhibits. Fifty cents on Sunday gives to visitors only half a show, and the fact that the attendance grows smaller each Sunday shows that the public appreciate this.

ROUNDING OUT THE EDUCATIONAL YEAR.

Our columns for the past three weeks have borne abundant evidence that the Commencement season was in its full glory, and we have surrendered considerable space to accounts of anniversary exercises at institutions East and West. With scores of schools celebrating simultaneously the completion of another year, it is impossible for us to do much more than chronicle in each instance the chief events and to reflect, so far as we can, what is peculiar and distinctive. There is so much that is common to all that the story of the week at one college will answer with slight modification for all, though there is some variation of course in the local customs. Each year witnesses the introduction of more features of a lighter order, perhaps not at the expense of the purely intellectual entertainment, but with the effect of imparting to the week a more pronounced social and festival flavor.

The year in the educational world has not been a remarkable one as respects striking development or expansion along either material or intellectual lines. Owing to the financial stringency there have been fewer and smaller gifts, as a rule, and a good many alumni meetings this year lacked the special inspiration which often comes from the announcement at that time of generous additions to the equipment of the respective institutions. But there is still cause for gratulation over the gains that have been registered and increasing reason to rejoice in the ever enlarging place which our schools and colleges are occupying in the life of the nation.

More changes than usual are to be noted in the institutions directly related to our own denomination. Here in New England Dartmouth has inaugurated a new president, while in several of the Western colleges, also, new men have come to the front—President Sperry assuming the control at Olivet, President Bradley at Illinois and President Frost at Berea. Beloit rejoices in gifts aggregating \$70,000; Colorado's friends have rallied about it to the extent of giving over \$100,000. Fisk takes just pride in its new memorial chapel, which is one more token of the love its noble founder bore it. The skies at Drury are brightening because of the hope that Dr. George of St. Louis will accept the presidency. Carleton has witnessed a number of substantial improvements of its plant, and Marietta already feels a forward impulse, due to the vigor and purpose of President Simpson. Yankton has had a jubilee over the success it has

at last attained in being able, after long and heroic effort, to meet the terms of Dr. Pearson's offer. A new science hall is thus insured. At Western Reserve the strengthening of the various faculties and the growing loyalty of the alumni are sources of deep satisfaction. Iowa in establishing a professorship of applied Christianity has again illustrated its reputation as a pioneer.

All in all, then, Congregationalists may properly cherish the belief that the institutions which they hold so dear, and which have contributed so much to the progress and the prestige of the denomination, are today as strong and useful as they ever have been and better qualified to serve the ends of sound learning and vital piety. What has been written to us concerning one college represents fairly, we think, the dominant sentiment and desire of all. Our correspondent says:

The keynote of the week which sounded in the baccalaureate, the students' orations, in the Commencement prayer meeting and in the addresses after alumni dinner was this, that in all its material progress and prosperity the one chief aim of the college is, as it always has been, the development of strong, active Christian character in the students.

ENFORCE THE LAWS.

Gambling under the protection of law is bad enough, but gambling in defiance of law is worse. New York lays restrictions on this vice and in a measure maintains them. Massachusetts forbids it. If Massachusetts allows her laws against gambling to stand as a dead letter she will be worse off than if they had not been enacted. A contributor on another page explains how gamblers are being attracted from New York and Connecticut to our State this summer, and how they combine their nefarious trade with horse-racing.

The Louisiana Lottery has cast its blight over classes and communities, till it is generally acknowledged to be a dangerous foe, not only to business interests but to moral character and public safety. It has injured industry, honesty, confidence and ambition. If it has made the rich poor, it has done far more evil by making the poor poorer, both in purse and in power to earn their living. But the lottery is only one form of gambling. The pool is the wheel in another shape, with greater temptations. The habit of pool-selling at races means dishonest races, and a mad struggle by all possible means to get something for nothing. It means a constant temptation to young men to take the money of other people when it is within their reach that they may risk it in the hope of getting more, and so paying it back without being found out. It means the weakening of character, which is the greatest wealth of the State.

Herbert Spencer, in his *Study of Sociology*, plainly points out those destructive influences of this vice which are oftenest overlooked and its evil consequences on society. He says:

Rarely is gambling condemned because it is an action by which pleasure is obtained at the cost of pain to another. The normal attainment of gratification, or of the money which purchases gratification, implies, firstly, that there has been put forth equivalent effort of a kind which, in some way, furthers the general good; and, secondly, that those from whom the money is received get, directly or indirectly, equivalent satisfactions. But in gambling the opposite happens. Benefit received does not imply effort put forth, and the happiness of the winner involves the misery

of the loser. This kind of action is therefore essentially anti-social, sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character and conduct.

Massachusetts is threatened with an odious burden being cast on her from other States. The peril is a very grave one. Gamblers make more gamblers. We have more than enough already. Our laws, which are printed in another column of this issue, are our protection, but they will not be enforced unless their enforcement is earnestly demanded. Our ministers ought to speak plainly on this matter. It is a topic which should be discussed in religious and citizens' clubs. Gambling is un-Christian, but it is also a social injustice. It is an offense to the law of society as well as to the law of God. It is contrary to the law of Massachusetts, and those who would have our Commonwealth foster nobler ambitions than the mad greed of gain, which would snatch away the property of others without giving any equivalent for it, now have the opportunity to insist that the laws of the State shall be enforced. Dead laws are a greater offense than the vices they forbid, and the responsibility for the offense is on those who believe in the laws but raise no voice of remonstrance when these laws are disregarded.

THE MORAL VALUE OF REST.

The belief that it is a duty to be at work incessantly without any periods of relief is not as prevalent as it was once. Those who toil thus constantly in these days usually do so for some personal reason rather than because they think it a universal obligation. But there remain many who do not appreciate the moral value of rest and recreation. Some even so employ their vacations as to gain little if any good thereby. The subject is appropriate at this time of the year.

Rest is imperatively necessary that the body may not through weariness hamper the activity of the mind and the courage of the heart. We need the change of occupation and the special relaxation and pleasure of an occasional vacation from regular work as truly as we need the refreshment furnished by sleep. They invigorate us morally as really as physically. This, indeed, has come to be well understood. They also have their own spiritual opportunities and duties, which often are as valuable and important as our regular routines. Moreover, they broaden the mind, lift us out of our ruts, bring us into contact with new types of mankind, teach us considerateness as well as our own need of the charity of others, and, in a word, afford us larger, truer views of the dealings of God with His earthly children.

To spend a vacation, even if it be brief, in the right way; to use it for mental and spiritual enlargement as well as for physical gain; to learn new methods of service, and to commune with the Creator in a more reverently intimate way, looking "through nature up to nature's God," this is not only a privilege but a duty.

THE WEEK IN REVIEW.

Up to the evening of June 30, President Cleveland adhered to his determination not to call an extra session of Congress before September, believing that the lapse of that period of time was necessary to furnish the South and West with sufficient evidence of

the necessity of the repeal of the Sherman silver law. But the radical action of India, the unusual stringency in the New York, Boston and Philadelphia financial centers on the 30th—money in New York for a time loaning at the rate of seventy-three per cent. per year, and a panic only being averted by the admirable course of four of the leading banks in taking out \$6,000,000 of clearing house loan certificates and throwing that amount out to be loaned—and the clamorous appeals of boards of trade in Chicago, Detroit, Atlanta and elsewhere, could not well be resisted. A proclamation was issued, the preamble of which follows, calling for a special session of Congress beginning Aug. 7, "to the end that the people may be relieved through legislation from present and impending danger and distress." This is Mr. Cleveland's diagnosis of the disease demanding such an exceptional course:

Whereas, the distrust and apprehension concerning the financial situation which pervade all business circles have already caused great loss and damage to our people and threaten to cripple our merchants, stop the wheels of our manufacturers, bring distress and privation to our farmers and withhold from our working men the wage of labor; and, whereas, the present perilous condition is largely the result of a financial policy which the executive branch of the Government finds embodied in unwise laws which must be executed until repealed by Congress.

The outlook for such action by Congress as will rescue us from our present plight and put us where we belong alongside of nations whose monetary standards are determined, not by owners of silver mines and representatives of the debtor classes, but by laws of finance which the experience of the past has proved to be safe and beneficial, is promising. For, unless the Sherman law is unconditionally repealed and we retrace our steps, we shall henceforth rank with Mexico, Ceylon, the straits settlements and South American countries—all of which, by the way, are to be as profoundly affected by India's recent action as are we—and suffer from the refusal to take our place alongside of Germany, Austria-Hungary and India, the most recent converts to the single standard. To please the producers of silver, whose enormous profits in the past ought to have prepared them to meet more stoically the loss of the Indian market and the threatened loss of the monthly purchase by our Government, we have piled up in our national vaults silver which is worth today \$55,000,000 less than it was when purchased, and we have suffered a reduction of our gold reserve that imperils our national credit, makes European investors timid and paralyzes industry at home. The situation in the silver producing States of the West is unfortunate for them, at any rate for the present, but the many are suffering as a consequence of profits made by the few. The few must suffer now that the many may have justice done them, and if the innocent suffer, as they must, then they are none the less entitled to, and receive, our sympathy. Having put too many eggs in the silver basket, Colorado and her sisters must suffer while new baskets are found.

On the first of the month the State of South Carolina began a monopolistic experiment in dispensing intoxicants which will have a multitude of anxious spectators throughout the country. If it is rigorously enforced and as a result the saloon is abol-

ished, and along with it saloon keepers as factors in political life, then some who have conscientious scruples against the State's not only countenancing but controlling the traffic doubtless will modify or withhold their opposition to the extension of such a type of temperance legislation. Never has any political unit in this country taken such a radical step forward in a path upon which hitherto our only light has come from Northern Europe. The law is most stringent and carefully guarded, and in many of the counties will, if enforced, produce absolute prohibition, for it will be impossible for candidates for the positions of county dispensers to secure the requisite number of signatures of freeholders. In those counties where prohibition sentiment does not predominate, and in the cities of Charleston and Columbia, the dispensers will be total abstinents, must purchase their liquors from the State commissioner, who cannot charge them more than fifty per cent. above cost, and can only furnish liquors that have been tested and declared pure by the chemist of the State agricultural college. Railroads transporting contraband goods will be liable to a fine of \$500 for each offense. Purchasers at the county dispensaries are not allowed to drink liquor upon the premises and requests for liquor must comply with formal restrictions and cannot be verbal. Everything, in short, has been done to make it difficult for liquor to be secured and an effort made at least to furnish pure liquors and turn into the county treasuries the profits that now enable individuals to wield a class and political influence that is detrimental.

Governor Altgeld of Illinois has been hanged in effigy by the indignant citizens of at least one Illinois town. He has been condemned by the press and the public with a unanimity and severity only surpassed by that given to Wilkes Booth and Guiteau and never equaled by the criticism hitherto given to any State executive for questionable acts. Speaking for the State made immortal by his father—the great emancipator of slaves, not anarchists—Hon. Robert Lincoln, LL. D., just home from the Court of St. James, at the Harvard Commencement denounced the deed of Altgeld as a blot upon the State's escutcheon. Speaking for the Empire State and for the calling which he adorns, Bishop Potter last Sunday at the unveiling of New York's monument to her unknown dead on the field of Gettysburg voiced the common indignation and pleaded for a revival of patriotism that would counteract the influence of "apologists of anarchy in high places." The only defenders of the governor's action are the governor, Johann Most, other anarchist leaders, and, we regret to say, Samuel Gompers, president of the American Federation of Labor. We do not allow this fact and the other, that the Central Labor Union of Boston indorses Governor Altgeld, to convince us that the average American artisan is in sympathy either with anarchy or a perversion of executive power. We trust that it will be made certain whether Governor Altgeld is legally a citizen of the United States—which is disputed. We are confident that Illinois will see to his death as a politician and hope that his grave may be dug very deep.

For those who wish to gain an intelligent

apprehension of the comparative status of the French Canadian in Canada and New England, no better source of information can be suggested than the articles by Henry Loomis Nelson in *Harper's Magazine* for May, June and July. That the subject is a very important one may be gathered not only by a reading of those articles, but by consideration of the proceedings of the congress of French Canadians held in Montreal last week, when delegates from New England mingled with those from Quebec in discussing the future prospects and present prosperity in New England or adversity in Quebec of the race which in Canada, at least, has steadily multiplied numerically and held aloof racially. The delegates from New England reported to their brethren of Canada that in Lowell, Mass., they number one-fourth of the population, have school buildings costing \$150,000 and three representatives in the municipal government; that in Fall River, out of a population of 80,000, 25,000 are French, who own property to the amount of \$1,500,000; and that in Nashua, N. H., Biddeford, Me., Woonsocket and the other manufacturing towns of New England there is a like proportion of strength, numerical and financial. Such statements concern us. With the question as to whether the French in Canada should work for free trade between the nations or endeavor to secure the independence of Quebec as a colony, enabling it to become part of us, we have no special reason to speculate, but how to determine the best method of assimilating the French who are with us and intend to remain is a vital question for the New Englander with Protestant and American ideals. One way not to do it is to make any compromise on the relation between the public school and the French taxpayer, by faith Roman Catholic.

Survivors of the collision between the Victoria and the Camperdown have arrived at Malta and there received their first intelligence of the shock which the world had when the news of the awful catastrophe was sent forth. To the credit of American journalists be it said that we were the first people to know approximately the details of the accident and the English the last, though even at this late day there is much that is obscure and conflicting in the current reports, and not until an official report reaches England and the trial of Captain Bourke—the senior surviving officer of the Victoria—by court-martial is concluded will the blame be unreservedly apportioned. Now it would seem that the drowned Vice-Admiral Tryon was blamable, miscalculating the distance between the vessels and erring in persisting in ordering an intricate evolution impossible to execute in the prescribed area without collision, a fact which the officials of the Camperdown recognized and, it is said, would have justified their disobedience of a superior's orders. However, like the Light Brigade, they went forward.

The House of Commons, by a vote of 200 to 207, after a prolonged debate running through three sessions, in which Messrs. Gladstone, Balfour, Chamberlain and Harcourt were at their best as debaters and strategists, has decided that the home rule bill shall be closed in four sections and reported on July 31, thus putting an end to the

interminable list of amendments and petty obstruction tactics of the opposition. This was not accomplished without rigorous procedure, and the result, of course, does not soften the temper of Mr. Gladstone's political enemies, but it cheers his Liberal and Radical allies, the only rock ahead now being the danger of a split among the Irish on the financial clauses. The returns of the second elections in Germany are now known with sufficient accuracy to enable the well informed to predict that Caprivi and the government have won a victory that presages the early passage of an army bill, somewhat modified, to be sure, but essentially such as the emperor desires. France is pressing upon Siam and apparently planning to repeat the failure in Tonquin. Siam is defiant and preparing to resist manfully. The Presbyterian Board of Foreign Missions is apprehensive of danger to its mission in Bangkok and is preparing to shield its agents.

We sympathize with the feeling of the friends of the Provisional Government in Hawaii who are reported to be chafing at the delay of Mr. Blount and Mr. Cleveland in determining the future relations of Hawaii and the United States. Mr. Blount has been in Hawaii long enough to have gained the information necessary to report intelligently, and if he has not reported, as the latest advices from Honolulu indicate, then he would better do it soon. If he has reported then it is the duty of the administration to formulate its policy and let it be known in Honolulu. The friends of good order, morality and constitutional government in Hawaii are entitled to the courtesy of a reasonably prompt reply to very important queries, important alike to them and to us. They are holding the fort against forces that may not always be suppressed so easily as they now are, and if they cannot secure aid here they wish to turn elsewhere.

IN BRIEF.

A free thinker has been defined as a man whose one idea is to deny the foundation of the religion of his fellowmen. There is not enough free thought in that to boast of.

Physicians who wait long for patients, and longer still for payment of their services, may have their ambition stirred by the fact that Mr. S. J. Tilden's doctor has been awarded \$40,000 for eight years' attendance on his famous patient. He sued the estate for \$150,000.

President Thwing proposes in another column a solution for the difficulties in the American Board which has received the approval already of many who are most interested in this matter and have given it earnest study. Dr. Thwing's experience for several years as a member of the Prudential Committee entitles him to the right to speak with the confidence of knowledge.

The doctor's degree, like Young's death, "loves a shining mark, a signal blow." Several such marks have been hit in this Commencement season, the only wonder being that they have not been struck before. How appropriate it will sound to say, Dr. Charles B. Rice, Dr. DeWitt S. Clark, Dr. George A. Gordon, Dr. John E. Tuttle, Dr. Lawrence Phelps, Dr. George E. Hall, and so on!

One of the brightest papers read before the Maine Conference was written by Mr. Amos P. Wilder of the New York *Commercial Advertiser*, and read by President Hyde of Bowdoin as well as Mr. Wilder himself could have done it. Mr. Wilder writes to ministers from the Christian's point of view, and they will be interested in what he has to say on our 15th page.

It is surely a novelty to introduce into a Commencement program an address to a college janitor, but the Western institution which boldly took this step not only honored the man whose thirty years of faithful service entitled him to such recognition, but incidentally paid a high compliment to the dignity of labor. Such consideration as this goes far toward making "drudgery divine."

Dartmouth College has done itself honor in conferring the honorary degree of A. M. on Mr. S. B. Capen, chairman of the Boston School Board. In the interests of the public schools of this city Mr. Capen has pursued the study of the education of youth till he has become really a master of that art, and, what is better, has put the results of his study into practical operation, greatly to the advantage of the young life of Boston.

Commencement is a large word for an academy, a business college or a normal school anniversary, and university is a large name for a college and still larger for a high school; but in some parts of this country men see so far into the future that they use the language of the future, which they see as though it were actual and present. This will help to explain some accounts of graduation days and exercises.

Belgium bids for educated men by giving two votes to every graduate of a university. There seems to be no need of that in this country when Yale already has received 1,132 applications for admission to her freshman classes. In fact, the trouble here, as Mr. Roosevelt has lately said, is to get educated men to vote once. Our colleges and universities might well spend more time than they do in teaching students their duties and responsibilities as citizens.

The need of a broad, undenominational organization to study sociology as it is seen from the Christian standpoint has been appreciated by not a few of our denominational leaders for some time. Drs. Washington Gladden and James Brand, Prof. George D. Herron and Rev. Sidney Strong stand committed to further the interests of such a society about to be formed, concerning which Prof. J. R. Commons writes on page 32d.

The Connecticut Law and Order League last week secured the conviction of the keeper of a policy shop in New Haven, who was fined \$100 on each of five indictments. Eleven other shops are before the courts and are likely to be closed up. This form of gambling is one of the most dangerous and has probably gained as strong a hold in Boston as in any city. The success of the Connecticut league ought to stimulate other bodies organized for the same purpose.

It was good to see the face of "Franklin" last week, after an absence of two years abroad. Dr. Williams spent the greater part of this time in Germany, attending lectures for three semesters in the University of Berlin. A letter from him describing his visit to Jerusalem appears in this issue. He is about to return to Chicago and resume his work as Western editor of this paper. If some church in that vicinity is looking for a minister whose ripe experience has been enriched and in no way injured by study abroad, it may find just the man in him.

The *Christian Union* is to come to us hereafter as the *Outlook*. It believes in evolution and illustrates it. It has been a distinct and potent factor in the development of journalism during the most remarkable period of the growth of journalism, especially during the last ten years. It has ably chronicled current thought and life and has done much to guide it into higher and nobler ways. If it has sometimes provoked opposition it has compelled attention. While it has lived in the present, and has been very much alive, it has not ignored the past, and by its views in these directions, as well as by its prophetic vision, it has earned its new title. Its change to the magazine form was a bold but successful venture. It has already done to a considerable extent what it proposes to do more thoroughly—to combine the daily newspaper and the magazine in a weekly periodical. Its editors have high ideals and have shown power to realize them. The *Outlook* as a department has given to itself a large significance as the new title to the paper. We congratulate it for its past service and its promise.

The *Interior* is always readable and often witty. Its venerable editor, with all his wisdom, seems to grow younger every year. He is always reliable except when he is getting ready for his annual fishing excursion. About July 1 we always expect from him a curious commingling of dogmas and campfire musings. It came last week, as he mused about Free Baptists and the *Congregationalist*. He began a paragraph on Christian union. Then he spoke of Free Baptists as close communists. He next went off on a meditation about hotels where colored people are not allowed to eat with whites, and wound up by saying in a confused way that he couldn't see the difference between the *Congregationalist* going toward Christian union and a herd of cows running from flies. His closing sentence was, "We don't know where the *Congregationalist* is." It is too suggestive of a remark of a certain congressman which has become famous. Brother Gray, it is time you were off on your fishing trip, but you ought not to open your hamper till you get into the woods.

STAFF CORRESPONDENCE.

FROM BOSTON.

Rev. Dr. F. E. Clark could not have wished for a warmer welcome home than he enjoyed at the Thorndike Hotel, Boston, Wednesday afternoon, June 29. His colleagues, Messrs. John Willis Baer and William Shaw, had extended an invitation to about 100 representative clergymen and laymen of all denominations, most of whom were present around the bountifully spread tables. After-dinner speeches, brief, bright and tender withal, showed how warm a place Dr. Clark holds in the hearts of his many friends and how glad they are to have the place again occupied by his presence, which has been so greatly missed. Within ten months he has made a journey round the world which would have required years a generation ago. The work he has done, not only in stimulating interest in Christian Endeavor, but in bringing cheer to foreign missions of different names in many lands, will be memorable in Christian history. He has, besides all his other labors, been a diligent writer for the press, as our own columns testify, and has added much to the information of the churches about the state of Christianity in foreign fields, and has done much to increase interest in this great work.

With the approach of hot weather the customary sag in church activity is observ-

able, though that does not mean an entire cessation of work and worship. Most of the city pastors were in their pulpits last Sunday, though this week will inaugurate the vacation season for some of them. Ever since the people of Union Church were assured that Rev. N. Boynton had made up his mind to remain with them they have availed themselves of every opportunity to exhibit their satisfaction over the decision, and there is a manifest disposition on their part to co-operate more vigorously than ever with their pastor in his projects for widening the influence of Union Church. On the other hand, across the river at East Boston and out at Jamaica Plain there are heard frequent lamentations over the loss of the leaders to whom in each case so much of the successful work of the last few years is due, but those who can rise to the heights of looking at the matter in the large find some solace in the thought of the exceptional importance of the fields to which both Dr. Horr and Dr. Tuttle go.

The Fresh Air charities are feeling the financial pinch, and unless very generous contributions come in soon it will be impossible to send as many poor people into the country as hitherto. Mr. Waldron's enterprise, for instance, which was the first in the field and than which there is no worthier, lacks \$1,500 of the amount which had been sent in last year at this time. The business depression is likely to affect all our benevolent societies unfavorably, but surely this gracious effort to alleviate the sufferings of poor children and their mothers during the trying summer months ought to be one of the last causes to which the benevolently inclined should curtail their gifts.

There seems to be considerable money left in Boston yet, if the ease with which the \$400,000 has been raised for a new Music Hall is any evidence. This is one of the things that ought to be, for the down-town edifice, in which so much notable music has been heard, furnishes inadequate accommodations and, indeed, is likely, before long, to fall a victim to some rapid transit scheme. The fund for the new hall was secured with but little personal solicitation. There were two subscriptions of \$25,000 each and there have been a large number of subscriptions of sums as small as \$100. The stockholders are not likely to realize anything on their investment, though their children's children may. The new hall will probably be located somewhere in the vicinity of Huntington Avenue and West Chester Park.

The Civil War, its heroes and its results, have been very vividly brought to our attention of late. The veterans of the Army of the Potomac have been with us, assembling in the Cradle of Liberty—Faneuil Hall—and there listening to an oration by Rev. Dr. Arthur Little of Dorchester, which, for its eloquence and courageous insistence upon facts and principles which there is a lamentable tendency to overlook and minimize in the effort to be charitable, will rank high in the list of great and inspiring addresses to which the veterans of the Army of the Potomac have listened since they ceased to be conquering warriors. It was their pleasure and honor also, at the same hour, to listen to the reading, by its author, of a truly great poem by Mr. Richard Wat-

son Gilder, editor of the *Century*, a poem thrilling with patriotism and noble thought, the hearing of which also must have been what its title implied—The Great Remembrance.

Fortunately, the reunion of the old soldiers was so timed that they could participate in the honors paid to the memory of the great admiral, Farragut, at the unveiling of a very lifelike and, withal, thoroughly artistic statue of him by Kitson, placed in the city park at South Boston, where it faces the waters of the bay that, in honor of the event, floated two of our finest cruisers and two Russian men-of-war, whose officers and crews participated in the striking pageant that made the day notable. Ex-Gov. A. H. Rice, in carefully selected phrases, gave a judicial estimate of the sturdy old sailor of Spanish stock, whose faith in God was as strong as his self-reliance.

There are still poets who can sing. Witness Mr. Gilder's poem, before alluded to, and Maurice Thompson's poem before the Harvard Phi Beta Kappa. In its hearty acceptance of the results of the Civil War, its recognition that the result was divinely decreed, and its fervid yet just tribute to Lincoln, it is one of the most remarkable tributes yet paid by an ex-Confederate. Moreover, it is poetry.

FROM BROOKLYN.

Though "the ring" rules Brooklyn, it does not find it all smooth sailing. The committee appointed to investigate the fire department, while commending some things, has reported that the fire commissioner does not evince any remarkable fitness for his position, that the chief of the department absents himself altogether too much, and that the discipline is lax, especially in the saloon privileges accorded the firemen. Of the officials indicted for complicity in the Columbian frauds, two have had to face a trial, both escaping—the one with an acquittal and the other with a disagreement of the jury—and the rest are anxiously waiting their turns. The court has overruled the action of the city fathers in granting a street railway franchise to one company for nothing when another stood ready to pay a good round sum for it, whereby, apparently, the city fathers will be out of pocket and the city itself the gainer. From the estimates of the city's expenses for 1894 it was apparent that many had set their hearts on larger measures from the public crib, but present indications are that when the appropriations are finally made they will be disappointed. The charity commissioners are under a heavy fire, and the grand jury has brought in indictments against a doctor and nurse because of the death, apparently by violence, of one of the insane poor under their care. Though public opinion is not a roaring lion, it is proving a very troublesome gnat.

The inhabitants around the harbor of New York are accustomed to saloons at almost every conceivable spot, but were nevertheless somewhat surprised by the plan of a Brooklyn saloon-keeper. He offered the trustees of the Brooklyn bridge \$5,000 for the first year and \$1,000 for each of the following nine years for the privilege of running a saloon on the bridge near the Brooklyn tower. He confidentially told a reporter he thought he could make \$30,000 a year. If

the decision rested with the excise commissioners he might have had the chance. Fortunately it did not.

The strike at the huge sugar refineries of the Havermeyers calls attention to the fact that though Brooklyn is considered by many nothing but the bedroom of New York it really is a large manufacturing center. In 1890 10,561 manufacturing establishments were reported, in 229 different lines of goods, employing 103,683 persons and having a weekly payroll of one and a quarter million dollars. The tendency in this direction is marked, for in the ten years preceding 1890 the population increased forty-two per cent. and the number employed in manufactories 112 per cent. Should Brooklyn ever have direct freight connection with the railroads of the North and West by means of bridges or tunnels her industries would multiply even more rapidly.

Much indignation has been expressed over the treatment received by the captain and crew of the *Viking* at the hands of a Brooklyn policeman and judge. While the affair was most unfortunate and justice might well have been tempered with mercy in view of the circumstances, the savage epithets heaped by some newspapers on the officials are unjust. These sailors were not strangers in a strange land but former residents, the captain having once kept a Brooklyn boarding house and having been a citizen of this country. The policeman was simply doing his duty in arresting persons making a commotion on the streets at night, and the judge followed the ordinary course. There is danger that the strong protest will confirm the impression, already fixed too firmly in the minds of the officers of the law, that disturbers of the peace and breakers of the law are to be left alone if they have any "influence" back of them.

Chicago has witnessed national days and State days at the exposition, but Brooklyn stands alone as yet in inaugurating a city day, June 27. The project aroused considerable enthusiasm in Brooklyn, resulting in special trains loaded with city dignitaries and eminent citizens, a unique edition of the *Eagle* on the day at Chicago and appropriate exercises.

ADRIAN.

CURRENT THOUGHT.

AT HOME.

Problems of Presumptive Proof is the title of an able article in the July *Atlantic*, which, in view of the reappearance of the crusade against the validity of circumstantial evidence as the basis for convictions for murder, is very timely. Mr. James W. Clarke, the author, says, with truth: "The outcry against convictions on 'purely presumptive proof' is at once senseless and insincere. If it should ever prevail an era of free murder would be the inevitable result. . . . It ought never to be forgotten that murder is capital punishment; every person who kills another shows himself a believer in capital punishment—for his victim. . . . In the same year [1892] that 6,796 persons [in the United States] were murdered only 107 were executed by process of law—one execution to every 63.5 murders."

The latest papal encyclical letter is interpreted by the *Pilot* (Roman Catholic) to give no comfort to those who think there has been a radical change, but it confesses that "the holy father emphasizes the fact that with the observance of the rule we have also the toleration of the exceptions. Let not the rash lay expositors of the mind of the Pope forget

this important point. But let not the lukewarm and disaffected Catholic, who for purely worldly motives breaks or evades the rule, think to draw comfort from the Pope's letter. The rule remains—the Christian school for the Christian child."

The decision of the Methodists not to attempt to withdraw their exhibit from the Columbian Exposition meets with both condemnation and approval in the denominational journals. The *Epworth Herald* believes that "we should have asked permission to withdraw. If the request were denied and there seemed to be no adequate legal redress, then the exhibit of the great Methodist Episcopal Church should have been covered seven days in the week. An enormous moral outrage has been committed, and a denomination that has always been in the vanguard when giant wrongs were to be assaulted should not now be creeping along in the rear."—The *North-western Christian Advocate* holds that "a suit in law to withdraw would be decided about six or twelve months after the fair closes. An attempt to cover the exhibits for seven days in the week would be construed as a practical withdrawal from the fair and would be resisted as such by the fair managers. The issue would be stated by the unfriendly daily press and churches and religion would suffer in the minds of the present generation. There is no possible misconception of an exhibit covered on Sunday and marked with a protest against directorial disobedience to Congress. We can see how an exhibit open six days and bearing a protest on the seventh day of the week may serve a valuable purpose."

That the West repudiates Governor Altgeld's course in pardoning the anarchists is indicated by the following excerpt. The *Western Christian Advocate* (Cincinnati) is "not surprised at this action of Governor Altgeld. He is a radical both by his education and in his sentiments. In a wordy document he reviews the judgment of the court and goes out of his way to attack both judge and jury, who convicted the murderers. In this he violates the courtesies due from one department of the government to another and exhibits his sympathy for anarchism rather than his detestation of crime. Much of the lawlessness of this country is due to executive weakness and clemency."

ABROAD.

The principles for which Dr. Henry S. Lunn, Hugh Price Hughes and Mark Guy Pearse and the radical Wesleyans of England are contending in the exciting controversy relative to Wesleyan missions in India, which controversy already has resulted in the withdrawal of these eminent men from the Wesleyan fold, are set forth by Dr. Lunn in the *June Review of the Churches*. They are: "That money contributed for the evangelization of non-Christian nations should not be expended in educating the aristocracies of those nations in philosophy, political economy, mathematics and other secular subjects. That education is an essential part of missionary work, but that it should be the education of Christian converts with the object of raising up a powerful Christian class amongst non-Christian nations. That subject races will not be rapidly evangelized by missionaries who are identified in social position with the ruling caste of the conquering race."

Mr. Clement K. Shorter, editor of the *Illustrated London News*, has just returned to London and given to a representative of the *British Weekly* his impressions of American society and the authors whom he met. He says: "Literary society is more distinctly Christian than similar society in this country. The same class that in England would have tossed aside Natural Law with Mark Pattison's contemptuous remark, 'I don't think this book will suit us,' are in Boston ardent admirers

both of Drummond and of Phillips Brooks. Their whole trend of thought is different."

Josiah Nix, Rev. Hugh Price Hughes's right-hand man in the West London forward movement, says in the *Christian*, "I am more than ever convinced that if the masses are to be reached it will only be by the method of adaptation. It is no good talking about what our fathers or our grandfathers did. We must suit ourselves to the conditions of today."

The *Christian*, "on many grounds . . . deeply regrets" the Sunday opening of the Columbian Exposition and believes that it "deals a heavy blow at the purity of Sabbath observance in America." Commenting on various phases of a lax observance of Sunday in England, it refers to the "uses made of the day by those who travel long distances to hear favorite preachers and by visitors to London who go the round of the churches and chapels as if they were theaters. It might indeed be justifiable to run trains full of workers to needy districts, to spend the day among the poor and forgotten, but nothing can justify the waste of time, of money, of strength, of quiet and peace, of those who are bent only on pleasing themselves. These persons are of little or no use in the places they go to, but they might be very useful in the places where they live. The impression made on the minds of 'bus and tram drivers is that religious people care nothing for them."

MODERN JERUSALEM.

BY FRANKLIN.

To Jerusalem by rail! Surely this is not as it should be. Yet the road from Jaffa to Jerusalem, if not a profitable enterprise for the stockholders, will be a great convenience for those who live in Palestine. For tourists well on in years or unused to hardship the railway has a decided advantage over traveling on horseback or by carriage. From the car windows one gets a view of the wide and fertile plain of Sharon and a glimpse of many places of interest. The road is narrow gauge. It winds around among the mountains, revealing much magnificent scenery, and stops quite a distance outside Jerusalem, nearly a mile from the Jaffa gate. The difficulty and cost of building the road were increased by the refusal of the sultan to allow tunneling. God's world, he is reported to have said, should be left as He made it, and not be marred by man's excavations.

For those who visit Palestine in order to see it and to put themselves into the environment of Scripture, the old methods of travel are preferable to the new. Leaders of parties, however, are quite inclined to favor the railway, much to the disappointment of many who submit to their direction. Going with horses one realizes, as is impossible by train, the width of the great Philistine plain, its fertility and richness; one has leisure in which to feast one's eyes and fill one's soul with the beauty of the region through which we pass, to enjoy the plain and the sea which we leave behind and the mountains of Judah which we are approaching. We can turn aside and in half an hour see Lydda, where Peter cured the palsied Eneas and whence he was summoned to Jaffa to raise Dorcas from the dead; where, in a great church assembly near the beginning of the fifth century, the heresies of Pelagius were considered and disapproved. We can spend a night, if we please, at Ramleh, first mentioned as a place of importance in the eighth century, and in modern times celebrated as the headquarters of the first

Napoleon, now a city of about eight thousand; we can see Latrum, the reputed home of the penitent thief, pass through what is supposed to be the old Kirjath-jearim, where the ark abode for twenty years, and linger on many another spot with the tender interest which a love for the simple Biblical narratives and the feeling that we are on the threshold of the most sacred of all lands create. Two or three days for Jaffa, a city of 15,000 and of great commercial importance, the seaport of David and Solomon, the place where Jonah embarked for Tarsish, the home of Simon the tanner and the temporary home of Peter, are a good preparation for a study of the city and for journeys through the country. Haste in Palestinian travel is a serious and costly mistake.

First impressions of Jerusalem are probably nearly always unfavorable. The streets are mere lanes, filthy beyond conception, the houses are low, and for the most part better fitted to be stables than places of abode for human beings. Stores and shops, with few exceptions, are as unattractive as the streets. What is there here to see, or to lead people to desire Jerusalem as a place of residence? The Mohammedan quarter is the cleanest, that of the Jews the foulest, that of the Christians a sort of compromise, in sanitary matters, between the two. We are told that the city has improved during the last ten years and is now comparatively healthy. Many of the streets are roughly paved. Attempts at drainage have been made, but the offer of Baroness Burdette Coutts to pay for bringing good water into the city was hampered by so many conditions, and called for so much *backsheesh* for officials, as to make it impossible for her to carry out her good intentions. The city might easily be clean. Evidently its inhabitants have a fondness for dirt which leads them to rejoice in its presence. If cleanliness is next to godliness there is little godliness within the walls of the Holy City.

The population of the city is hardly so great as is often reported. From authentic sources, as authentic as there can be where an official census is not taken, we learn that within and without the walls there are about 47,000 people, 27,000 of them Jews. In the whole land there are not more than 45,000 Jews, instead of the 52,000 said to be living in and near Jerusalem. The city walls inclose about 250 acres. The temple area occupies thirty-six acres, the Armenian buildings on Mt. Zion about eleven acres, the ruins of the Muristan or the buildings of the Knight Templars, the Church of the Holy Sepulcher and other churches, synagogues and mosques, nearly or quite as much more, so that it is safe to say that at least one-fourth of the inclosure is uninhabitable. We know very well how closely the Orientals crowd together, but it is hardly possible that there should be 40,000 people within the walls of the city or more than 7,000 without them. The settlement at and near the Jaffa Gate seems large, but one soon discovers that many of the newer buildings are hospitals, hospices, school buildings, hotels and the like, in which, save temporarily, not many people are sheltered. The Jewish colony, established by Sir Moses Montefiore, is growing. It is said to be doing well and paying expenses. New houses are in the process of erection. Many

Jews own land outside the walls of the city, but at present they can neither buy of a Gentile or a Mohammedan nor sell to another Jew. The privileges of two or three years ago have been withdrawn. Many Jews have therefore returned to the countries whence they came. At Nazareth, our dragoman tells us, no Jew is permitted to live. A Jew may come there for purposes of trade or for a visit, but only for a few days. At Tiberias, on the other hand, Jews form a large element in the population of the growing city, but we can hardly say that as yet they have begun in any very great numbers to return to the promised land, nor will they do so under the present government or while the feeling among the inhabitants of the country toward them continues. After one has seen the Jews at their wailing place in Jerusalem and listened to their sad cries, or has gone out among the graves of the tens of thousands who are buried on the side of Olivet over against the city, that their ashes may be near the city of their hopes at the resurrection, one cannot but wish that Palestine might be given them and that Jerusalem might become their capital. In that case what would be done with the present inhabitants of the country? It is their home. They love it with all the tenderness of passionate natures. They can hardly be exterminated, like the old Canaanites, or transported to other lands. True, under improved agricultural methods the country might sustain a much larger population than it has at present, but under no circumstances could it sustain all or half the Jews of the world and the people who are now in it. The wonder is, not that so many Jews have returned, rather that so few are back. Then one is surprised that these few should so largely be supported by charity, should be slatternly in their habits and little inclined to make their living by cultivating the land. Some claim that the abundant rains of this year are a fulfillment of the promise that the latter rain shall return, but others, whose opinions are entitled to respect, say that these rains are entirely exceptional and will hardly be repeated another year. We must wait and see. Were we sure that it is the Lord's wish that His ancient people should reoccupy the land we should be confident that He would find some way to bring it about, that He would again cover the bare and rocky hillsides with trees and sustain the laborers through motives of religion in the weariness they must feel while they toil year after year to make the land capable of receiving seed by removing the stones which cover its surface. Such waste and desolation as now meet the eye over nearly all that was known as Judea can be seen only in a desert. The introduction of railways will certainly bring about many changes. Fertile valleys, as of the Jordan and Esdraelon and many smaller valleys, will be made more productive than ever. Vines will once more be trained over the mountains, efforts be made to establish some sort of a system of public education, the people taught to work rather than to beg or steal, cities like Jaffa, Jerusalem, Haifa, Acre, Beirut, Tiberias and Damascus will have a commercial standing of which we little dream, tourists will multiply, European habits and ways of thinking will find acceptance even among the inhabitants of

the land, so that if it be the will of God that this land of such marvelous physical beauty once more be given to His people we may be certain He will bring it to pass. In the meanwhile, nothing is gained by asserting that more of these people have already returned than is true or that present circumstances favor their return.

As we linger at Jerusalem our interest in it, perhaps we may say our love for it, increases. It is magnificent for situation. What might it not become under proper management? All that our imagination makes it in the most prosperous days of David and Solomon. We rejoice in the privilege of walking around the walls, though there is so little that is really old connected with them. It is only with difficulty that archaeologists trace the course of the second wall of the city in the time of Christ. But beginning with the great stones, which evidently belong to David's time and are found in his tower at the Jaffa Gate, and going under the foundations of the grand new hotel, then visiting the convent of the Franciscans, in whose basement two sections of this wall have been preserved, then going out to the Damascus Gate and looking on stones of the same form and nature, as we did under the polite guidance of Dr. Merrill, our most competent and efficient consul, we are confident that in a general way the course of the wall is made out and that the claims of the present Church of the Holy Sepulcher to be the site of the crucifixion, and of most other events connected with the last days of our Lord, are baseless. Its site could not have been outside the walls. It is not so easy to prove that the skull shaped hill near the Damascus Gate is that site. It may be. It certainly lies outside the second wall of the city which Titus destroyed.

There is a sort of mournful pleasure in going along the Via Dolorosa and stopping at the stations which mark the spot where Jesus is said to have met His mother, where He sank under the weight of the cross, where Veronica wiped the sweat from His brow, although we are sure that we have no means of knowing that this is the way which led to the scene of the crucifixion. We are willing to enter the room in which the last Passover was eaten, although we know that it is of a comparatively modern construction, to visit the pool of Bethesda and see in its five arches the five porches in which the impotent folk lay, and yet we confess that to us it seems far more likely to be a part of the sewerage of the ancient city than the place where Jesus wrought His miracle of love. So we go through the Haram Area and wander through and under the mosque, which is built over the rock on which Abraham is said to have offered up Isaac, and Araunah to have had his threshing floor. We admire the beauty of the building, its precious stones, the soft light which streams through its windows, the rich carpets spread on the floor, we feel the influence of an edifice which is so dear to the followers of the false prophet, but we do not feel that we are brought any closer to Solomon's temple by our visit to it, or by a visit to the even more interesting El Ahsah, or to the stables which Solomon is said to have made under a part of the temple area, than by a visit to St. Peter's at Rome or St. Paul's at London. The glory

of the old temple has departed. Its stones have been thrown down and even the place where they fell cannot be certainly discovered. But we are thankful to have seen the spot on or near which the temple stood. So, too, it is an inexpressible privilege to look upon Mt. Olivet, to wander over its slopes, disfigured as they are by buildings belonging to the Roman Catholic and the Greek Churches, to look out from the tower which the Russian emperor has erected on the very summit of the mountain, to visit Bethany, to look over towards Bethphage, where the disciples found the colt which our Saviour rode as He entered in triumph into Jerusalem, to go through the valley of Jehosaphat, the Kidron and Hinnom, to see Bethlehem and the pools of Solomon, to go down to Jericho and the Dead Sea and the Jordan, but it seems, while we go, as if there were something wanting to make the journey really interesting, the presence of Him whose feet trod these ways and whose life has filled the world with sweetness and light. We are sad when we think how much easier it is to care for sacred places and to reverence them than it is to care for the principles which our Saviour taught, and to translate them into life and action.

EVOLUTION, NOT REVOLUTION, IN THE AMERICAN BOARD.

BY PRESIDENT CHARLES F. THWING.

It is to be hoped that the "liberal" party will not prevail in the forthcoming meeting of the American Board; it probably cannot. It is to be hoped that the "conservative" party will not prevail; it probably can. For the cost to be paid for the victory of the one is the defeat of the other. This cost is too high. The cost is too high, not so much in the defeat itself as in what the defeat represents and promotes, namely, alienation and indifference of former friends and supporters of the board.

It is to be hoped, also, that the forthcoming meeting will not try to make a paper peace. Annual meeting after annual meeting has adjourned in a spirit of harmony. Resolutions have been passed declaring that we "love the brethren" and trust the Prudential Committee. Rules have been made defining the duties of certain officers. "Yes," we have said to ourselves, "the trouble is all over now; we've got the good old ship off the rocks; now for a calm sea and a pleasant voyage." But we have gone hardly two months from this scene of brotherly kindness and charity when mutterings of war have again been heard. Lack of good faith has been charged; questionings as to the interpretation of certain instructions have been made; disobedience to orders has been alleged. Such indictments will again follow such adjustments. The paper currency of the votes of the annual meetings is not a permanent legal tender in settlement of American Board differences.

We can, of course, continue for the next decade as we have continued for the last. "This method," one body of gentlemen may say, "is right; there is no war." "This method," another body of gentlemen may be so bold as to affirm, "is wrong; there is war." Both statements, from the point of view of the speakers, are true. But whether this be war or not war it is unquestionably true that the board is losing certain friends

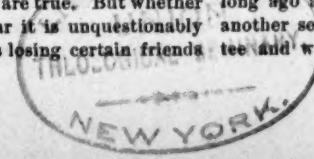
and certain funds. It is unquestionably true that the board is not securing certain funds and friends which it might under other conditions secure.

The discussion respecting an adjustment revolves about the Prudential Committee and the secretaries. Demands are made for a change in the *personnel* of both of these honorable bodies. These demands are met by a counter demand of allowing no change. It is true, in my humble judgment, that it would be exceedingly difficult to make the changes in the *personnel* of these bodies which some desire and in the way they desire. It is to be feared, too, that changes thus made would intensify the present evils of impending indifference and disunion. I, therefore, am bold enough to suggest a method of adjustment which shall be neither victory nor defeat, nor yet the tissue settlement of formal resolutions.

This method is simply, first, the enlargement of the Prudential Committee. Let its number be doubled or tripled. Let it be made to consist of twenty or twenty-five gentlemen. This enlargement of numbers is designed to be an enlargement of the field whence members are chosen. This enlargement in number of members is designed to be accompanied by a diminution in the number of meetings. The reasons for this enlargement are evident: (a) It is now very difficult to find gentlemen living in or near Boston who are able to serve as members; (b) enlargement of the membership and of the field of choice would tend to promote confidence in the administrative wisdom of the committee; (c) this enlargement would tend to promote confidence which each of the parties now at enmity have (or do not have) in the moral honesty of the other; (d) it is fitting that an organization which is national should have as national a representation in its executive force as is possible.

This enlargement through the addition of members living remote from Boston is possible by holding meetings once a month. Gentlemen can be found living in Springfield, Hartford, New Haven, New York, Brooklyn, Syracuse, St. Johnsbury, Detroit, Cleveland (my pastor) and even Chicago who would be willing to go to Boston once a month to aid in administering these noble trusts represented in the American Board. Their competency for this service is beyond question. It is very unbecoming in me to say what I am about to say, but I do venture to express the belief that the work of administration might be so divided and committed to special committees that a general meeting once a month would be sufficient. The number of subcommittees has been greatly increased since the time when I had the honor of serving on the committee, but I judge that the principle of division of labor could be still further applied with advantage.

A second application of the doctrine of evolution might be made to the body of secretaries. An enlargement of the secretarial force is demanded. This enlargement is demanded not simply for personal and immediate reasons. It is demanded also for permanent and general reasons of administration. I know that as long ago as 1884 the question of securing another secretary came before the committee and was received with so much favor



that a pastor in Illinois was asked to consider the question of an election. Reasons of health, of age, of enlarging duties, of visits to the mission fields, of more frequent presentation of the mission cause in the churches demand an addition to the working force. It is not a wise policy to allow secretaries to approach so near the year of their retirement, as determined by the unwritten law of custom, without having those who may succeed them, and succeed them under a sudden call, already in training for duties which require the wisdom of the wisest and the strength of the strongest.

The ultimate and permanent future of the American Board is as certain as the fulfillment of the prophecies of Isaiah. But the immediate future is far from secure. We want to save the board, not simply for the last two-thirds of the twentieth century, from 1863 to 2000, but for the first third. In the years right before us the board has not so much to fear dissolution or division as senile decay. Let us dare to put a larger life into its counsels.

THE INCURSION OF GAMBLERS.

BY REV. C. H. HAMLIN, EASTHAMPTON.

The foresight of the *Congregationalist* in an editorial of May 18, that "the success of the recent agitation in our sister commonwealth, Connecticut, may inure to the disadvantage of Massachusetts, if the men against whom its new and stringent pool-room law is aimed move over the border and ply their nefarious business here," is in a fair way to be justified. Even when gambling had been made illegal it was still open to the racing men of Connecticut to hold races without gambling, but it is already clear that they will make slight effort to do so. The races of Charter Oak Park will go West even as far as Buffalo, where the law of the State of New York permits pools to be sold upon inclosed tracks. Gambling races or none is the frank position of the turf men of Connecticut.

But there will be races in Massachusetts, with which railroad communication is easy and frequent and whose law against gambling at races is largely a dead letter, or common fame is a liar. "Go to now, let us gamble at races in the old Bay State" is the logic of the situation for every gambler in the northern half of Connecticut and also for a goodly proportion of the men whom New York's restriction of the sale of pools to inclosed tracks has driven out of pool-rooms in the various cities of the Empire State. Their arrival after July 1 is as certain as the undesirable character of the immigration.

The laws against gambling should be enforced in the true interests of horse breeders. Gamblers' gains make high prices for fast horses. But such prices are unjust, inflated, and in the long run every inflation collapses. No one thing today more delays the prosperity of horse breeders than the present malodorous of their methods. They say races cannot be supported without pools, and the managers of the Charter Oak Park in Connecticut show this fact by taking their races to Buffalo. They know that unless pools were sold certain people would not attend. What they do not know is the people who would attend if pools were not

sold. How should they when no such opportunity has been provided? Honest races are a delightful recreation. They are the best known method of testing horses, instructive to breeders and indispensable for the improvement of horses. A large and representative attendance upon such races is not only natural but desirable, but this can never be until the gamblers are exorcised. Gambling is stealing, and while gamblers, *i. e.* thieves, give the tone honest men will largely do themselves the honor to stay away. If only the managers of our tracks had faith as a grain of mustard seed to believe that "corruption wins not more than honesty," and to provide clean races, they would find a patronage for their "meets" great beyond all present experience, with a corresponding increase of good buyers at sound prices. What this great national industry of breeding horses chiefly needs today is a few men who will, at least, give honesty the benefit of a trial.

Enforcement of law is needed not only for the turf but for all the range of amusements. As a matter of fact, the zeal which secured Connecticut's anti-pool law was probably quite as much for men as horses. The pool-rooms would naturally sell pools not only upon races but upon elections and athletic events. Harvard, Princeton and Yale were in continuous contests. *Esprit de corps* prompt students to bet for their own. To become a student was to come under the temptation to be a gambler. Other young men not students followed the fashion. The habit of gambling was gaining strength and extending into all walks of life. Connecticut has banned pools, but for the races of men quite as much as for the races of horses.

Dealers in pools struggle for universal entrance. So far as baseball, football and bicycle races remain free it is because they resist pressure constantly, valiantly and successfully. Our civilization is not likely always to have two orders of amusements, one foul and the other clean. The time is close at hand when pools will be sold everywhere or nowhere. This danger menaces one of the brightest hopes of our future. Athletics tend to purity and sobriety. So clearly is this seen that Y. M. C. Associations promote ball nines, and at great expense we found institutional churches, part of whose mission is to provide pure amusement for the people. There is no reason which justifies a Y. M. C. A. in organizing a ball nine or an institutional church in providing baths and reading-rooms which does not summon us to suppress the gambling which as a parasite sucks the life out of the best and purest amusements of the people. Enforcement of the law is needed for the purity of athletics.

It is needed also for the better reputation of our public men. It is easy to do what everybody does. The captains of industry, the leaders of finance and politics should be above questionable pursuits, but so usual has this demoralization become that where pools are sold bankers, manufacturers, lawyers and high dignitaries are found more or less openly aiding and abetting the procedure. All these are numbered among the patrons of the turf. It is they who maintain the races. It is they who as managers when pools are sold upon the ground receive from the pool-seller a part of his

profits, and it is this gambling profit which they use to pay for the expenses of the races, and this profit is so great that they usually say that the races cannot go on without it. What does this all mean? It means that these merchant princes, eminent lawyers and high dignitaries want more pleasure than they are willing to pay for honestly out of their own pockets, and so they draw part of the price from the gambler's profits, that is, they shirk the cost of their amusement off upon the proceeds of the vices and follies of the weak and the wicked. It is just that kind of feeding on the poor by the rich which imbitters the anarchist and imperils the very existence of society, and the remedy for it is not anarchy but the enforcement of existing law, until these men, who are thoughtless and reckless much more often than they are bad, acquire moral sense, and gambling at races follows gambling at church fairs out of existence.

The evil threatens to increase after July and be at its height in August, at the very time when vacation reduces church efficiency to the lowest, thereby seeming to afford some ground for the taunt that the work of the church stops just when the devil is busiest. It is a question, therefore, whether every pastor does not owe the public the service before he takes his rest to denounce this failure to enforce law, which like all other failures in enforcement gnaws at the very vitals of organized society. Moreover, "Let every man build over against his own house," and let every pastor in whose precinct is a suspected race track seek to organize measures which shall cleanse its races of gamblers. We do not want to become for Connecticut what New Jersey has become for New York.

PREPARATION FOR PUBLIC PRAYER.

BY REV. F. H. PALMER.

The following skeleton of a prayer was recently exhumed from beneath the withered leaves of a pulpit hymn-book in the antiquated pulpit of an ancient country church, sometime occupied by a number of theologues. We have found it as suggestive as the bones of the martyrs and the relics of the saints. As it did not crumble on being brought to light we reproduce it intact.

PRAYER.

1. Blessing for preparation.
2. Thanksgiving.
 - (1) Physical provision.
 - (2) Social enjoyment.
 - (3) Providential hand.
 - (4) Promises of God.
 - (5) Gift of Christ.
3. Divine help for spiritual life.
 - (1) Appreciation of blessing.
 - (2) Enlightenment of mind.
 - (3) Connection in Fatherhood.
 - (4) Union with Christ as son.
 - (5) Indwelling Spirit, purification of heart.
 - (6) To live as revealed by Christ.
4. Blessing for church and ministry.
 - (1) Edification of church.
 - (2) Union of church.
 - (3) Growth in power to conquer and transform the world.
 - (4) As light, salt, rock, refuge, hospital, home.
 - (5) Ministers for church.
5. Extension of the gospel.
 - (1) Thanks for progress.
 - (2) Blessing for all children.
 - (3) Blessing for missionaries.
 - (4) Blessing for day of consummation.
6. Special blessing.
 - (1) For sick.
 - (2) For tempted.
 - (3) For poor and comfortless.
 - (4) Sanctification of pain and sorrows.
7. Blessing for the services of the day.
 - (1) Service.
 - (2) For every need.
 - (3) For word spoken.

Amen.

It would not be difficult either to com-

mend or criticise this skeleton prayer. But to do either would be ungracious. "Let the dead bury their dead." After viewing the remains, however, we found ourselves speculating upon the best method of preparation for public prayer and wondering if in life, with the flesh on its bones, this skeleton were comely and vigorous. Is an intellectual preparation for prayer important and necessary even for a theologian? We feel bound to answer with a qualified negative. Without disparaging intellect, and realizing all too keenly the rapidity of public prayer that is deficient in this element, yet we must feel that the merely intellectual should be subordinated to the spiritual and the emotional, and sitting down in cold blood to write out the analyses of what we are to pray for, the same to be committed to memory for use before a congregation, savors too much of the style of prayer described as "the best that was ever addressed to a Boston audience." We want brains but we want *heart* more in prayer.

Three elements enter as essentials into all acceptable public prayer and suggest the true preparation for it. First, intimacy with God. The leader of men to God must know Him to whom men would be led or it is manifestly "the blind leading the blind." The first step is to secure a clean heart and a right life. Then God must be known in His Word, in His providence, in His personal dealings with the preacher himself, by the indwelling of His Holy Spirit, by constant converse and communion with Him. The preacher who is not in all these ways intimate with God can never make a truly acceptable public prayer. He may write out and commit perfectly to memory an intellectually ideal address to the Deity, and it will fall like hollow mockery on deaf and inattentive ears if it have not a divine fervor in it and a sanctified love and life behind it. Woe to the man who tries with unclean lips to lead the thoughts of others up to the altar of devotion and blessing! The fire will not burn with wet kindlings. The cheeks will be puffed out, the breath expended in vain.

A second necessary element is a true love for men, a real soul hunger. Such a feeling must be in the heart as the lover feels who would share with his beloved every glad and joyous experience; such as a true father would feel on the discovery of some sure means of saving his dear children from a great threatening danger; such a joy as that which every great discoverer feels on making a discovery that he knows will be of inestimable value to the human race. This feeling of love for men, and this emotion of great gladness in the privilege of bringing them with us into the holy of holies that we ourselves have entered—something of this must be in every public prayer to make it truly acceptable. Here is something far more important than ideality of literary form.

The third element is knowledge of the needs of men. Public prayer should take up and express to God the real needs of the human lives that make up the congregation. These needs cannot be learned in the study. They must be discovered by actual contact with men on the street, in the counting-house, by the bedsides of the sick, in the chamber of death, in the house of affliction, at the voluntary confessional

where the suffering, guilty conscience relieves itself of its heavy burdens. These are the true places for the best preparation for public prayer. Nor does it follow that the theologian, without a parish and in the retirement of the seminary monastery, is cut off from this kind of preparation. God is everywhere. Men are everywhere. The key to prayer is love—love for God and for men, who are made in the divine image.

OBLIGATION TO ONE'S COLLEGE.

BY REV. A. H. QUINT, D. D.

I regret that my topic applies directly to but a small class of readers, and yet indirectly it concerns a multitude. The college is vitally connected with the best interests of society. This is seen, for instance, in the fact that our ministers are almost entirely college bred. The discipline of four years in liberal studies under men of great power and thorough culture, and in associated methods where young minds act one upon another, has a vast effect. Numberless teachers in our schools are men similarly educated, and the other professions are filled, especially in the highest ranks, with persons thus trained. So the matter of collegiate education comes much closer to the practical life of society than many imagine.

But I am limiting myself to a single thought. It is that of the obligation of a graduate to his college. One of the pleasantest days in life is the one when former students meet again at the old college at the anniversary. The old scenes come back to them. The old ties are refreshed. The college is again a living thing, with a genius of its own, a personal reality. It is not a collection of buildings. It is not a group of teachers. It is not a great library. It is a person. It is something to be venerated, something to be loved. That four years' life has had a marvelous power in shaping all subsequent life, and it seems to have been controlled and guided by some force emanating from a real guardian.

Is there something due to the college? I remember a graduate of my own time who, when asked to subscribe a moderate amount for something of benefit to the college, answered, "No. I paid all my term bills in full, and have all the receipts. I paid for what I got." He was putting the whole matter upon a mercantile basis. But even upon this basis his arithmetic was sadly erroneous. At that college the amount he paid for tuition was less than one-half of what his instruction actually cost in money, and the remainder was paid from the income of invested funds given by generous people from time to time. He was to that extent a charity student. Nor does this take into account the use of real estate, libraries and apparatus, all of which had been contributed and upon which it would be strictly just to charge interest and assign it to the amount due from the student. Reckoning upon this basis the person I have mentioned had not paid one-third of the cost of his instruction. I do not know whether the Massachusetts distinction between charitable and benevolent would apply in such cases, but I believe that in New Hampshire this does not matter. I have inquired of various colleges and find the fact to be universal that no student pays the cost of his

teaching. I think that the older colleges get the least proportionate return, but no college in our land could meet its expenses from the payments of the pupils. There is no room for pride on the part of any student over the fact that he paid all that was charged to him, while the entire tuition of another was remitted. It is only a question of degree. If I remember correctly, our great generals when boys at West Point were annually given seven pair of white trousers apiece by the Government of the United States, with divers other articles equally necessary. They were all charity students and so are all our graduates.

There is certainly, therefore, upon the lowest basis, a debt of gratitude due to one's college. But there is a much broader and deeper principle. The influences of the college have made the man. I have, indeed, heard that some men have contemptuously said that the college did them no good. Of course we can admit such to be the fact in certain cases. The college cannot make material. But probably some who say this are, after all, mistaken. They do not realize in their mind the actual effect of the culture which they could not avoid. Much more is the value seen in successful men who came as boys from farms and workshops and country homes. They owe to the college the transformation of their lives. They had the patient watchfulness of earnest men discerning their needs. They had the indescribable influence which comes from thoughtful, learned and cultivated superiors. They lived in an atmosphere of intellect, touched with the graces of Christian faith and sacrifice. The college professor is, with rare exceptions, not a man who is influenced in his devotion to his calling by the very moderate salary which is usually his lot. The personal influence of men of high character, men devoted to their work, men elevated above the commonplace, is of inestimable advantage to all students. I remember with reverent affection certain instructors whose influence has never left me. I owe to their memory a debt of gratitude, and a debt of gratitude to the college which could command the loyal service of such men in the work given them to do.

Daniel Webster had his own great intellect. No college could have made him. But the boy in the frontier home so close to the forest, which stretched from New England civilization to Canada, needed the college. It was the college which developed him. The classics, the sciences, the arts were there. There was the realm of the highest thought of the world into which he was introduced. The then humble college concentrated the wealth of intellect of all the ages. How nobly he acknowledged his obligation and how well he repaid that college in after years! I must quote his words before the Supreme Court of the United States, although doubtless familiar to many. It was at the close of his great argument in the famous Dartmouth College case, to sustain the sacredness of the charters possessed by colleges as against the presumption of legislatures to divert the use of vested funds from the purposes of the donors. His massive argument was completed, but he could not refrain from an outburst of feeling: "It is, sir, as I have said, a small college. And yet *there are those who love it.*" A listener says: "Here the feeling which he had

thus far succeeded in keeping down broke forth. His lips quivered, his firm cheeks trembled with emotion, his eyes were filled with tears, his voice choked." Tradition says that the strong men of that court were visibly affected, and that the suggestive emotion which he exhibited was not without its influence in determining the final result. It may not have been law, but great judges are men, and the colleges have made the great judges.

The recent drift toward uniting the graduates of a college to the college itself by giving them an influential voice in its affairs is significant. It is done by enabling them to vote in the selection of a portion of the administrative boards. This might seem at first a reasonless interference. The graduate has no inherent claim to such control. But there has arisen a sentiment that the college and its graduates are one institution. The college life is still in the veins of its sons. Those sons must have a tangible and working connection with the college to make their influence practical. These sons, thus admitted to direct co-operation, return a vitalizing power to what becomes more a brotherhood of learning than a mere corporation. In this country it is an experiment, but so far its result is promising. Certainly it is a sign of the interest and devotion of the graduate, and discloses the existence of an attachment which often had been slumbering. It suggests that the sons of a college will not stop with casting a vote once a year. They will carry out the obligations which they have acknowledged by ministering to every want.

There is one important method by which obligation can be met. If your son, my brother graduate, is fitting for college, where do you propose to send him? If left to the heedless influences of a school which drifts in some direction without the least reason therefor, he may naturally go with his fellows. But, I say it freely, the presumption is that one owes it to the college which has made him that he should give his own boy to his own *alma mater*. There are exceptions, of course; but the reasons for them should be strong. A man who does not use his personal influence with his son in favor of his own college has little love for it, and does not deserve any special mark of love from it. I do not mean that a boy in the far West should necessarily pass by home institutions; rarely can he afford to do so. I assume also that the college is a good college, and that it keeps reasonably in line with the demands of the age. But it is something delightful to have a son walk under the same trees where the father walked, sit in the same recitation rooms, bow his head in the same chapel and receive the same impress which his father received years before. It is pleasant to see the same surname for two or three or more generations in the general catalogue. It makes the college seem like a family inheritance. If one cannot give money to repay his debt, he may perhaps give his son. And if he does so he will receive back that son better nurtured and more cultured than he himself was—the better and the more because of the great growth in thought and life which his own beloved college has experienced during these intervening years; and the son will have felt some subtle influence from

the fact that his father had been there in the same halls a generation before.

TIM KELLY OF HOLLY COURT.

BY ANNIE L. HANNAH.

The incidents attendant upon the conquest of Tim Kelly were peculiar, the agents employed unique, for his conqueror, Mr. Jack Alcott, had first knocked him down, then trusted him—two episodes so unprecedented in Tim's experience that they produced immediate and lasting effect.

Tim Kelly was, in the vernacular of Holly Court, of which he was a sometime resident, a "bad egg," which was tantamount to saying that his case was an aggravated one, for Holly Court was not squeamishly particular as to the character of its society, wife-beating being by no means an unheard-of amusement and drunken fights quite the order of the day. That Tim did not beat his wife was entirely through virtue of the fact that he possessed none.

Yes, Tim was thoroughly and consistently bad. The only inconsistent thing about him was the almost paradoxical fact that he daily grew worse because he knew how bad he was—a knowledge, which, by the way, is far more uncommon in Tim's class than some of us may think. Somewhere, way back among his unknown, unthought of ancestors, there must have been a conscience, the lingering traces of which in his blood made Tim far more of a villain than he might otherwise have been, for with no artificial enlightenment this "something within him" protested against wickedness, and strive as he would Tim had never been able entirely to subdue the invisible power which he in no wise understood and fiercely resisted, and out of sheer defiance to which he would at times outdo himself in vice. He was a tremendously powerful animal, and it was with more or less trepidation that the denizens of the court were wont to receive the intelligence that "Tim Kelly was out again." It was during one of these infrequent intervals of liberty that Mr. Jack Alcott came upon him for the first time one night during his peregrinations through the court and its environs, inciting two small boys to greater prowess in a miniature prize fight, the eye of one being already closed, blood streaming from the face of the other. Now a man versed in the temper and usage of the court, and harboring the slightest regard for personal safety, would have deemed it expedient to remain oblivious to this little "affair," and would have passed by, literally, on the other side. Jack Alcott, on the contrary, though certainly through no ignorance of possible consequences, crossed the street and, going up to Tim, said, quietly enough, "This has gone about as far as necessary, don't you think?"

Tim turned and looked him well over, with an ugly light in his eyes. "I'll give you jest one minute to git 'round that corner," was his snarling response.

Jack Alcott returned the look, but did not stir save to lay a restraining hand upon the shoulder of one of the boys.

"I tell you, get out of this," reiterated Tim, sidling up to him with fists clinched menacingly; then, as there was no movement suggestive of yielding, the fist shot out with a power which, had it reached its mark, would have changed the course

of events past all undoing. But it did not; it was parried dexterously, and the next instant Tim found himself, to his own unbounded astonishment, on his back in the gutter. Like a tiger he was on his feet and at it again, only to be returned to his former position. When this had happened the third time he gave it up and lay there, not seriously injured but, as he himself afterward expressed it, "with all the 'go' knocked out of him," staring up at the first man who had ever succeeded in "getting the best" of the bully of Holly Court; lay there, because just then he did not feel quite able to do otherwise, gazing at him with a feeling akin to respect while he spoke a few words to the boys (who had ceased their own puny conflict to watch with enthusiastic delight this masterly performance) and presently sent them off on some quest evidently well pleasing to themselves. Then—Tim could never afterwards satisfactorily answer to himself the question how he came to allow it—the next thing he knew the young man had seated himself upon a broken box on the curb and was talking to him as no one had ever talked to him before (perhaps because no one before had ever had just that opportunity) and he, Tim Kelly, was listening, yes, and answering, actually answering, his questions. And presently, crowning wonder, he found himself being assisted to rise and then following to a place where he had first a hot bath, then a good supper and finally was shown to a clean bed, where he lay awake for hours, half dazed, trying to understand his new and perplexing sensations, among them the utter lack of resentment toward the man who had knocked him down.

After having thus disposed of his charge Jack Alcott betook himself to his friend and co-worker, Rev. Arthur Benning, told his story and asked for advice as to further movement, not at all understanding the manner in which, during the recital, that gentleman opened his eyes.

"Do you know, have you any idea, Alcott, what you have done?" he exclaimed at the conclusion. "Do you know that this man is the most hardened case in the ward, a terror even to the police? But no, he was serving a long term when you began to come down here and I did not know that his time was up. It's more than a wonder, though, that you have never heard of him, but no man is long talked of after he disappears from this region. However, don't ask me for advice; any one who has been able to accomplish even so much as you have this night is best fitted to carry the thing on. As far as I am able to judge, the fellow has not one redeeming point; the grace of God must do it all."

"Yea, verily, the grace of God must do it all," said Jack Alcott, reverently, "but I do not quite agree with you on the other point. I do believe that he has glimmerings of a conscience and that he needs to be trusted. Why do I think so? Ah, you have not been down into the valley of humiliation, thank God, as I have, Benning, and know not the ways thereof."

"Follow your own light, dear fellow," said the minister, laying his hand with a look of deep affection on his friend's shoulder, "and God be with you. Truly with Him nothing is impossible."

Holly Court held its breath, so to speak, during the weeks which followed, weeks during which it certainly seemed that Tim Kelly had turned the proverbial leaf. But Holly was not thus to be hoodwinked.

"That mighty slick chap, what keeps the Boys' Club an' is alus potterin' 'round down here, 's goin' ter be most awfully left," was the verdict of the court. "Tim Kelly's jest gullin' him, makin' out he's keepin' straight an' all that, but the next thing he knows he'll be minus his 'ticker' an' cash when he's goin' through one of them dark alleys some fine night."

But what did Holly Court know of that thrill which had passed through Tim Kelly's entire nature when, a week or so after their first encounter—during which they had seen a great deal of one another and had had many conversations—meeting him at the entrance of one of those same dark alleys one night, Jack Alcott had drawn him into the shadow and handing to him his watch and pocket-book, which, by the way, he was not in the habit of bringing into that neighborhood, had asked him to keep them till his return. "Or wait, on second thought, perhaps you had better take them to the minister's house, next to the chapel—you know it? I can't tell just how long I shall be gone. And, Kelly, after that would you go down to the Boys' Club and tell Jim, who you will find selling the coffee and rolls, that I want him to go home and to bed—he has a dreadful cold—and that you will take his place for tonight? Give him this card so that he will know that it is all right." What did Holly Court know of all this or of how Tim walked away to the little house beside the chapel with the first glimmering of self-respect which he had ever experienced in his blackened life, and delivered the valuables into the minister's hands with a look in his face which sent that gentleman back to his study with a jubilate in his heart if not on his lips?

Jack Alcott did not appear at the Boys' Club that evening, but on his way back to his new lodging Tim met him.

"You got them things?" he asked, in his blunt way.

"No, I will call for them now as I go home. Thank you for taking them, Kelly."

Tim stood still and stared at him. He hadn't been after them! He hadn't even looked in at the club to see that he, Tim, hadn't "skipped," as he had had ample opportunity to do!

What did Holly Court know of all this, I say, or of how, after thrusting out his big hand and seizing Jack Alcott's in a grip which it felt for half an hour, Tim Kelly went on to his lodgings—and his knees?

"How did you dare to risk it?" asked the clergyman, when, a few minutes later, Jack Alcott came to claim property. "There were nine hundred and ninety-nine chances out of a thousand that you would never see them again!"

"There is not another man about here with whom I would have ventured to risk it," he answered, "but not for the reason that you mean, for in hopes of that one chance out of the thousand I should have considered that risk well run. But with the most of them I should have looked upon it as nothing short of wickedness to place what would have been such a temptation in their way. But somehow I felt that it was

just what this man needed—and so I ventured it."

"And you were not mistaken. I only wish that you could have seen his face when he handed them to me—the very poise of his head was self-respecting. I think that Tim will be another and a very bright star in your crown, Alcott."

"God knows that I want all that I can get," said Jack Alcott, humbly.

THE PREACHER AND THE CITY EDITOR.

BY AMOS F. WILDER.

[From a paper read at Maine State Conference, June 29.]

A word practically to you preachers as to how to make use of the secular press. It is under obligations to print religious news with the same exactness that it does any other kind of news, and will do so if the city editor is properly approached. Your experience has doubtless been that sensations find readiest admission to the columns of your local paper. Your sermon on *The Influence of the Spirit*, which may represent years of thought and which perhaps the *Andover Review* would be glad to print, fails to impress the wise man who conducts your newspaper, while an able effort by the preacher down the street on *Shall We Dance?* or *The World, the Flesh and the Progressive Euchre Party* is given columns of space, with a "scare" head, picturesquely ornamented with a cut of the gifted orator conveniently labeled. The editor looks at the matter very practically. I can think of no quicker way to kill a circulation than to print three columns of Professor Drummond's or Dr. Shedd's best thought each day, while it is a fact that Talmage's sermons—beautiful illustrations to most of us of the new-fangled "pneumatic tire"—increase the circulation of a paper as scarcely anything but the reports of a long drawn out divorce suit will do.

And yet city editors are very accessible people even to clergymen who are content to preach simple, direct Christian truth. It is true the editor prefers, and sometimes insists, that the sermon, or any part of it which you would like well to have printed, should be on a current topic. There is no reason why he should thresh old straw; abstract discussions of conversion and sin and of the history of the church are to be found in books, and, begging your pardon, much more attractively presented than most of you can hope to do. It is not the province of a newspaper to reprint books. But give a current turn to your sermon. Preach on sin and draw an earnest lesson from the last suicide of a gambler; let your text be *Whosoever Will* and point to the regeneration of some Jerry McAuley; talk on church history and make a modern application and you will find the city editor all attention. You have brought him news and you have found the right market.

Preachers should not hesitate to use their local editors. The pulpit reaches the ears of a hundred persons, the press catches the eyes of a thousand. More than that, you preachers are talking to the saints. The newspaper is the sinners' delight. In Christ's time news of His works was talked abroad. Rest assured that He would not be slow to make use of the press, the mightiest chan-

nel of information and influence we have. I know some preachers who each week inclose to the editor an abstract of the most effective part of their discourse. It is neatly written on one side of the paper, properly punctuated, with space left at the top for a heading, and is in ready shape to go to the hands of the printer. Copy that has to be patched up and made legible usually goes where it belongs—into the wastebasket. Study the style of the paper and follow it. And, finally, don't be discouraged if the abstract is occasionally omitted. It may have been crowded out on account of the pressure of a home rule debate, or possibly by an interview with the lately vanquished Mr. Sullivan of Boston. Put your pride under your feet and try again. Some very commendable people have been willing to appear foolish for the truth's sake. I would have the students of every theological school instructed in the best way to utilize the secular newspaper in building up the kingdom of God. Had there been newspapers in the East in apostolic times perhaps the new faith might have taken root centuries before and the world now be ripe for the millennium.

It pays the preacher to keep in favor with the editor, if he can consistently. Mr. Talmage abused the press for years, and the press in retaliation stated so positively that he climbed up on the pulpit to illustrate fleeing from sin that he has never been able fully to refute it. Then he pursued the opposite policy and treated the newspapers fairly, with the result that ridicule ceased. Some one dryly remarked that Talmage in doing this displayed a head long enough to eat from a churn!

I sometimes think newspaper men understand you preachers better than any one else, at all events we think we do. We see you at close range. All your faults show. If you are selfish, if you are self-seeking, if you are insincere, the cloven hoof creeps out, so close are our relations. I believe one reason city newspaper men are so often outside the pale of the church is because the professionalism of the pulpit repels them. To have the good things of this life is the besetting sin of our high-priced preachers in New York. The reporter is forever running up against them at dinner with financial magnates when he calls to interview them on the crash in "cordage." Every preacher has his rating in the newspaper office, just as business men's standing can be found in *Bradstreet's*. I was impressed by what our managing editor, a veteran observer of men, said the other day of Dr. Greer, in whose church on one Sunday recently \$80,000 was raised at a single collection. "Greer is a good fellow; he believes what he says." Were I a preacher I would rather have this off-hand, familiar indorsement than to wear a cardinal's hat. Phillips Brooks was beloved by the craft. A Boston reporter recently said that one morning following some days of rain, when gloom and depression seemed to blind everybody in Newspaper Row hand and foot, the great-hearted bishop walked down through the street. It was like a stream of golden sunshine just to see the kindly giant. The boys leaned out of the windows to catch his cheery greeting. It wasn't Jesus of Nazareth who passed by—it was only one of His friends left behind for a little while.

The Home.

RESPONSE.

BY SARA B. HOWLAND, GUADALAJARA, MEXICO.

What golden hours with deepest meaning fraught
Come to us sometimes with a glad surprise,
When, in the shining mirror of beloved eyes,
Beams forth the answer to our deepest thought.
That quick, responsive thrill, that insight taught
By rare experience, sympathy so wise
That one need never speak the thought that lies
Nearest the heart—these joys our love hath brought.
The poets rhyme, the tints of sunset sky,
Speak to our hearts one meaning, deep and clear,
And when some subtle strain falls on each ear,
Waking sweet echoes that can never die,
No need to frame the question, "Didst thou hear?"
For in thy dear, true eyes lies love's reply.

A delightful way to interest children on Sunday afternoons and at the same time to strengthen the home influence is to allow them to make an art album illustrating the life of Christ. A choice list of unmounted photographs, chronologically arranged and thus useful in fixing in one's memory the order of events in our Lord's life, is published by the Soule Photograph Co. of Boston. This serves as a guide for the work and purchasers are allowed to have them sent by mail on approval, provided as many as one-half are retained. The text to illustrate each picture can be cut from cheap Testaments, and this furnishes pleasant employment for the fingers of the younger members of the household. Beside the advantages of focusing the interest of the family around a common center and developing a taste for what is best in art, this method of spending a portion of Sunday adds greatly to one's knowledge of the Gospels and may easily be made a means of spiritual education. The most potent influence for securing a better observance of the Lord's Day must come ultimately from within the home rather than from outside pressure, and this suggests one simple method for Christian home culture.

In his Commencement address at Wellesley the other day President G. Stanley Hall of Clark University quoted some one as crying out, "O, for the bashful, blushing, gawky and awkward freshman of former years!" The applicant for college honors today, he said, is a dapper youth, never abashed and never guilty of a *faux pas*. The same remark is applicable to many who enter the colleges for women and the larger influx, of late years, of what are known as society girls into these institutions is an element of doubtful value. A teacher in a fashionable preparatory school broke down recently with nervous prostration, and she stoutly avers that not the work of teaching but the discouraging effort to lift the thoughts of the pupils above dress and beaux undermined her health. She exonerated the girls, however, because on visiting their homes she found their mothers wholly absorbed with whist parties and afternoon teas. This confirms the testimony of President Hyde of Bowdoin, who says: "Students from positively irreligious homes are hard to influence. Unless the Christ has been interpreted in the beauty and sweetness of fatherly example and motherly devotion a great deal of the best seed the college can sow will fall upon hard and stony ground."

NURSING AS A PROFESSION FOR WOMEN.

BY LINDA RICHARDS, SUPT. N. E. HOSPITAL FOR WOMEN AND CHILDREN.

Very few who are now connected with hospitals can remember the time when training schools for nurses were looked upon with disfavor. The earnest women who have been trained in our schools and who have willingly given the best years of their lives to this reform have been, and still are, appreciated. But to gain this they were obliged to work hard, often doing both day and night duty for several consecutive days and nights. But they proved that thoroughly trained, earnest women, willing to give of their strength when necessary, could do better work than the ordinary woman who had had no training and whose only interest was in leaving the ward when the hours of duty ended.

A few of us can go back in memory twenty years when the first school was organized. Let us visit a ward in a well-regulated hospital at that time. It looks clean and tidy. We see two tired-looking women who seem to be very busy. It may be they are washing the floor. They do not notice us, nor do they—although they are nurses—notice the patients. But they are doing the work which is thought to be the most important and when this is done, if there is time before the dinner comes to the ward and the nurses are not too tired, the patients will receive attention. In the meantime drinks of water and other little services will be rendered by the convalescent patients. In the surgical wards the dressings are done and temperatures taken by the house officers.

The time came for a change in all this, women first seeing the necessity. Hospitals did not throw wide open their doors to training schools by any means. Pupils were allowed to enter on probation and were narrowly watched. All mistakes were carefully noted and many were the complaints made against the nurses in training. But those pioneer nurses were patient and slowly gained a solid foundation upon which to stand. Praise when honestly won was sparingly bestowed and positions of trust were most reluctantly assigned to the "trained nurse." But every really good work must succeed, and now trained nurses are joyfully welcomed in the homes into which sickness enters. In hospitals we find only the nurses in training and those who are graduates. That hospitals have derived a great benefit from this reform no one wishes to deny.

Let us look again into the same ward which we visited twenty years ago. The walls have been freshly painted, the floor is polished and no dirt can be seen anywhere. Three or four nurses in neat uniform with cheerful, intelligent faces are all busy, for the work in a hospital ward is never done. But they are caring for the sick. Many of the duties once performed by house officers have been turned over to the nurses. Ask one of these nurses to tell you of the method of dressing wounds in these days of antiseptic precautions and you will quickly see that she understands the process thoroughly and can give you all desired information. You may be taken to the Nurses' Home, and if so you will go to a building some little distance from the hospital. You will find here roomy parlors furnished in a

homelike manner. The house has all modern conveniences. Each nurse has a small room to herself where she is as free as she chooses to be. The nurse of twenty years ago had a room off her ward where she could shut out the sight of her patients, but the sound of their groans reached her ears every time she woke.

The reform has not been confined to the hospital wards. Within a few years the trained nurse has been given entire charge of a small hospital. This was indeed a bold step, but in these pretty, convenient little buildings are found ample evidences of her good management. Each of these small hospitals has its training school, the recitations and lectures being the same as in the larger schools, and a more homelike feeling being developed than in the others. Some of the larger hospitals, too, have a trained nurse for superintendent and their standard has been raised by the nurses in charge. It is true that not every trained nurse can manage a hospital successfully and many excellent hospital nurses would make poor private nurses, so there is room for all in some capacity.

The training is, of course, the first and most difficult step. In England many ladies by birth and education take the regular course of training for the purpose of becoming qualified to take charge of training schools and hospitals. In our own schools we have had, and still do have, many educated women training for the same purpose, and there is room for many more of this class. When the training is ended fields of labor are easily found. Those who have shown ability for organizing and successfully carrying on hospital work are eagerly sought. Surely there are many earnest, liberally educated young women who have not yet chosen a work for life. Is not this career worth considering? If you enter upon it a life of usefulness lies before you.

NEIGHBORS.

BY CHARLOTTE MELLEEN PACKARD.

"You and I are but a pair of infinite isolations, with some fellow-islands a little more or less near to us."—*Pendennis*.

"And husband hasn't done a smitch of work since blueberries was!"

Cough! cough! cough! Surely such sepulchral tones warn of immediate dissolution. The old woman gasps, strangles, sways her serpentine body to and fro, pats her chest, settles back and explodes, "I'm so dreftful gone!"

"You would like some money for cough mixture, Mrs. Low?"

"Now you are so good, Miss Elmer. I was trying to collect, say twenty-five cents, in this ere neighborhood where folks is so lib'ral; that last stuff was so dreftful warmin' to my stomach. Thank you, marm," as the small offering is handed her.

"I s'pose now you haven't a shirt that's no good to nobody? Come to think, I might have knowed you hadn't. Husband, he calklates to git to church."

The shifty glance of the cunning old eyes drops at this familiar insinuation. She knows that we know "husband's" avoidance of churches. Why, then, repeat the fable season after season save as a delicate compliment to our religious habits?

"Is Willie at work, Mrs. Low?"

"He was, he certain was, Miss Elmer,

till he took such awful pains in his side he was *oblegged* to come home. Willie felt real bad about stoppin' off work, he did, Miss Elmer."

A glance through the window behind his mother shows the burly form of that ne'er-do-weel son, at once an idol and a terror, who spends the hard earnings of his parents, when found, and eats up the tidbits bestowed on them in sickness without a qualm. I am morally certain that the silver given will slip into this idler's strong hands, but I allow the farce to proceed out of deference to the motherly love which makes lying a kind of virtue. A grotesque old sorceress you would call my neighbor, but her conjuring is not done for herself, rarely even for her husband, but for the loutish Willie, who terrifies or wheedles as circumstances require.

The Lows have formed a not inconspicuous feature of our still life, one not annoying enough to be regretted on our own account but furnishing from time to time fresh studies among the poor whites of New England, of which almost every village furnishes its type—in former times, probably, more types than now. Native born, yet aliens in habits of comfortless living, of unthrift, of unambitious drudgery, toiling for today's sustenance and planning nothing higher for tomorrow. Moreover, they curiously strike the medium between aggressive vice and respectability; sometimes, but not always, dishonest, untruthful, violent of temper and indecent of speech. The Lows seldom trouble others by begging or thieving—the parents never, that I am aware of. They are ready to "work out" the value of anything demanded by present needs. One is in an unpleasant state of expectancy that any or all of them will fall into crime. The native savage is but thinly veiled in the persons of Willie and his brawny sisters. Stand-up and knock-down fights are sometimes witnessed by persons living near them, yet they have not murdered one another or been arrested as law-breakers. A natural feeling that it is well to be on civil terms with the Lows and other of their kind prevents the complaints which might properly be urged, and insures to even more flagrant offenders a liberty which surprises the inexperienced. There are, alas! too many ways of revenging an offense, as country neighbors are aware. One observes that incipient desperadoes are mentioned with bated breath, yet accosted as everyday folk.

A not uninteresting psychical study is this same power exercised by the bad over the good or by the weak over the strong in rural neighborhoods. A mere boy ready for villainy often goes "scot-free" through the dread he inspires, when it would seem that a little concerted action among the men must land him in the reform school or the jail. The rogue usually drifts back to the place that is familiar with him. A few weeks' absence is not to be counted upon as permanent relief, therefore. I think it will be found that the fear of these unclassified ill-doers exceeds the warrant of their actual deeds. The fact remains that each country town reckons with its host of the upright certain hangers-on to the skirts of virtue, but the garments are evidently a misfit.

But while I digress old "Miss" Low finds

the winter day cheered by a cup of hot coffee, and misquotes Scripture in invoking a blessing on the giver. Our neighbor observes the etiquette of society and will not leave us without inquiring for the members of a large family circle. With spasmodic twitches of memory and imagination she confounds children, grandchildren, cousins and aunts with those of other people quite unrelated, nor does she fail to introduce a few harmless ghosts in whose welfare she is warmly interested, supposing them to be habitants of this solid earth.

Presently I watch the woman's slow progress up the street to where she is joined by her "man," an odd couple enough as they daily pass our house. The little withered man, whose hands project into space as he walks, leaving the painfully curved back at a mysterious angle of distance, has grown shapeless in gray decrepitude of soul and body. The wife is much the taller of the two, but bent to a ludicrous likeness of her husband; the dull melancholy of both faces reflects the strain without uplift of their lives.

I have never heard of any merry-making in which this couple shared; even the circus, that consolation of the "deserving" poor, has not drawn them within its canvas. Low himself is a steady laborer, clever, also, and not without thoughts of the mighty life problem which his being helps to complicate. In common with most of the unchurched poor, he believes in a future potent to make amends for the wrongs of earth. The practice and the solace of a religious faith are too much for the present evil time. It is said that old "Miss" Low was "once a Baptist," and this possibly rash statement covers the family faith.

I have written in the present, but my observation of the Lows covers a period of bygone days. Time, bearing heavily on those who drudge week in and week out, brings to these my neighbors no softening grace of age but painful loss of power and will. To each in turn arrives the lonely dignity of death and burial. Over the sandy road, traveled often in weariness, "the remains" are borne with fitting respect. The kindly sentiment of the country neighborhood calls for the same ministry, whoever falls by the way, and the bare house is prepared for the funeral, which not only satisfies the living but serves as a species of absolution for the dead. Over the sandy road to the grassy, peaceful graveyard Low and his wife are in turn carried, and over each is read, "*Who shall change our vile bodies?*" Into what? Ah, my neighbors know at last!

HOOKS A TEST OF CHARACTER.

BY MRS. SIDNEY TURNER.

I address myself to women in this day when buttons are only restful thoughts and hooks the immoral outcome of Dame Fashion's most immoral mood, for ladies' gowns simply bristle with hooks—hump-backed, small, large, French, black, white, all colors, nationalities and devices of manufacture, confront woman and test her character. A friend, in speaking irascibly of these same hooks, opened her eyes in astonishment when I told her I used them as a reverent substitute for "*Lovest thou Me?*" or as a test to myself.

It is not pleasant to arrange one's hair with considerate, patient care with an eye to "the occasion" and when lifting one's gown above it with grave caution, lo! a forgotten hook fastens itself in one, just one, lock, and the fortress is a ruin. That single hook has done wonders.

Now it is your turn to do wonders. "Mistress of herself though china fall" is a fine sentiment. Mistress of herself when a hook gets into her newly arranged hair is a victory with no glory in it, for she is (of an ordinary necessity) alone. Now, hold on to yourself. See how slowly and patiently you can arrange the hair all over again. Control yourself now, and score one for a lesson in patience.

But there is another skirmish to be attended to on the outskirts of the main struggle. That immoral hook unfastened more than one of the commandments. Comb softly, lay the pins down carefully and begin again, calling to your aid patience, reverence and self-respect. If you think it is not a good, big skirmish with profanity, just try it yourself! But if there is not time for entire renovation? Then there is a battle with pride; so that hook has thrown down the gauntlet to patience, profanity and pride already.

Or, perhaps, you have spread out your chosen gown on the bed, in beautiful anticipation of conquest. These same hooks fasten themselves into the least little objective point in your best bed cover and draw out a raveling which it takes time and skill to replace. They lock into each other in intricacies more mysterious than any Chinese puzzle, equaled only by the death lock in the prairie deers' antlers, that "alone is left to tell the tale" of the fierce encounter outside. Extricate your gown patiently. Repair your coverlet quietly and well. Rip off the bent hooks and replace them slowly, harnessing your thoughts meanwhile, and tell me if it does not require character to conquer?

Take another situation. You array yourself in this pet gown, fluffy with bewitching lace, and a hook, straying into forbidden paths, catches in the cobweb texture and opens a rent large enough for all the virtues to escape. Put up your danger flag again and call out the forces for another battle. If victorious you may enter the salon weak, but not worsted; impaired, but not imperiled; a little wrong without but not wicked within.

Every woman knows just what I am saying for her. "*Lovest thou Me?*" was and is only another wording of: "Is the kingdom of heaven within you? Have you patience and self-control?" But, you say, this is a long way off from hooks. Not if hooks, and the long train of little annoyances for which they may stand, can conquer us. Let them stand as I first put it, my friends, a test of character, and try it for yourselves.

Motherliness is the crowning grace of woman, and yet it is not an attribute that necessarily accompanies motherhood. Many a woman who will never be a mother may possess this attribute to its fullest extent, while another woman who has borne and reared children may be so destitute of it that she cannot even comprehend what it is.—*Motherhood.*

THE SAND PEEP'S ADVICE.

BY MRS. HARRIET A. CHEEVER.

Strange, that down there on the mossy rock by the sea the little sand peep should have spoken and told me so plainly its simple story. The singular formation of the great stone on the green slope above the beach furnished a comfortable seat almost like an armchair, for on the side one could rest the head against the clean, smooth surface and dream away at pleasure. The heat of the city must have been intense that day, for all along the edge of the horizon hung a thick haze and there was scarce a ripple along the surface of the shining water. The tufted grasses stood motionless in stately dignity, seeming to bestow reluctant recognition on the daisies, clover blooms and buttercups around them. Bees hummed lazily in the air and the soft lapping of the receding tide made slumbrous music all along the shore.

Several little sand peeps flitted about the beach, occasionally soaring into space but generally scudding in flocks over the glistening sand. Group after group of the lively little creatures flitted by, but no matter how many came and went one little bird was always left behind, and, truth to tell, it seemed in no wise ambitious to keep up with its mates. Pretty soon it became apparent that the lonely peep was lame. In some way one slender leg had been maimed, and so the usually sprightly movements had become slow and irregular.

But all at once the gray of the horizon seemed blending with the blue of sea and sky, the hum of the bees and the light swish of the tide became mingled with the rustling of pine tops close by, and the whole restful scene grew indistinct, save that along the sparkling sands the little peep still held its solitary way. Perhaps it caught my fixed look and was charmed, as birds are sometimes said to be by a steady gaze, but certain it was the limping speck came nearer and nearer until it paused at my very feet. Then two bright little eyes peered fearlessly into my own, a head was perked jauntily first to one side then to the other, and the sober-hued bird seemed challenging me to frighten or harm it if I had the heart.

There was some satisfaction in observing that it seemed happy and not in the least discontented with its impaired condition. But just then, with many a curious flutter and sly bob of its cute little head, the sand peep actually opened its bill and addressed me: "You think it sad," it said, "that I must forever be the one left behind when my mates run gayly by or soar aloft at their pleasure. It seems a thousand pities that I can neither flit nor fly with the rest and so must spend much time by myself. You think, moreover, there is strength in numbers and that it's safe to run with the crowd, do you not?"

Here the peep slowly cocked its head, shut one eye and said with a saucy look: "I want to do myself the pleasure to inform you that you're about as mistaken a mortal as ever roved by the sands of the sea." Then with a perceptible swell of its tiny crest, it added: "and I can prove it. When I was still smaller than I am now and weighed a drachm or two less, my mother used to warn me against huddling with a host of other peeps in some covey, by the

shore or out on a rock within easy gunshot of the land. But sand peeps and men and women frequently know more than those to whom they owe their being, and as a result they get hurt.

"One bright summer afternoon a whole corn loft full of us started out on a search for sand bugs. But bugs were scarce that day and we were nearly discouraged when a big peep, who ought to have known better, said if we got up close together and walked backwards we'd find plenty of bugs under our claws. So we began backing in a body, when flash, bang! went some great, cruel weapon to our rear and fifty of us lay dead on the instant. Killed, you see, while walking backwards, like the little fools we were! Some tall objects rushed up to the nook where we were, plumped my fallen mates into a bag and made off with them. Pretty soon my mother came and carried me to her nest in the hidden hollow of an old log. I've seen birds shot several times since then, but only when found in groups. No one cares to attack a solitary peep, especially a lame one."

The bird eyed me with amusing solemnity as, dropping its coquettish airs, it concluded, soberly: "Let me give you some advice, and the fact of its coming from a small source need not lessen its strength or importance. Never think it safe or wise to run with the crowd! I can assure you, on my honor, it is neither the one nor the other. And do not be befooled into walking backwards because some pompous voice, more loud than wise, declares that in that way you will find the object of your search. And then, pray, never set up to know more than all who have gone before you. It is a very risky thing to do—and I think I have proved it!"

At that juncture the horn of a tallyho, back on the road, startled me, and I opened my eyes just in time to see a lame peep fluttering away from the grasses at my feet.

GIRLS' FRIENDSHIPS WITH YOUNG MEN.

BY EUNICE DALE EVERETT.

"If girls could only hear the young men talk among themselves some of them would act very differently," said one bright young lady to another. "I have heard my brother," she continued, "say things about girls with whom he was on friendly terms that would make their ears tingle. A young man will go just about as far as a girl will let him, but he doesn't think any more of her for allowing him to act like an engaged lover when he is nothing of the kind."

"No," answered her companion, "I suppose not, though he may seem for a while to enjoy it. I know a girl of good family, of excellent standing in the community, a church member, who for some months received the attentions of a respectable young man. They were not engaged, but she encouraged him in the most loverlike behavior, sitting with her head on his shoulder and his arm about her waist. That she considered it perfectly proper seemed evident from the fact that she appeared not at all abashed by the presence of eye-witnesses, of whom I happened on several occasions to be one. Of course it was ignorance on her part of true ladylike conduct, though one would suppose that natural modesty would

teach her something. She is going now with another young man. I have seen them together only on the street, but I judge from appearances there that she acts in about the same way with him. The general opinion seems to be that the first one got sick of her."

The above conversation took place in my presence last summer and set me to thinking. Yes, girls, as a rule the young men will take such personal liberties as you allow them, but in most cases they secretly despise you for permitting them to overstep the bounds of propriety. It is for you to teach them how to behave if they are ignorant or presuming, and usually it is not necessary to give a verbal lesson. Actions which speak louder than words can plainly say, "Thus far and no farther." I would have you not prudish but prudent. The influence of an attractive young woman over her masculine friends is something stupendous. "The women can master us, and did they know it their strength were invincible," says Thackeray. She should guard this power as a sacred trust. It is a shame for her to misuse it and make a young man think and speak lightly of all women on her account.

The kissing games which were common even within a few miles of Boston a few years ago are, so far as I know, practiced only in remote rural districts, but I am led to believe that some of my young friends are not so choice of favors of this kind as a modest maiden should be. Not long since I saw in a ladies' journal this question: "Ought I to allow a young man who is only a friend to kiss me after seeing me home from an evening entertainment?" Surely such a liberty indicates either too great freedom of manner on her part or lack of good breeding on the part of her escort. I knew two girls who were occasionally attended by the same young man. One of them often accepted a kiss at parting. This doubtful compliment was never offered to the other. The young man's friendship for the second grew into a warmer feeling which probably had its foundation in the respect which restrained him from too great familiarity.

Do not look upon every young man you meet as a probable lover. You can enjoy the society of many who do not think of marrying you. Said a young man of my acquaintance, "I do not like to have a girl act as if she owned me just because I have danced with her two or three times." Said another, "I like to go with — — because she doesn't act as though she was all the time expecting me to make love to her."

Whatever changes may have taken place in the position of women I cannot think that the time has come when many women care to take the initiative in courtship. This has always been considered man's prerogative and is for the most part very willingly conceded to him. Of course this is a subject on which it is not likely that any one can be very well informed, but I have a strong belief, founded on a few facts, that the woman who woos rarely wins. I have heard of a bachelor clergyman who on receiving an offer of the heart, hand and fortune of one of his parishioners sent this reply: "Give your heart to the Lord, your fortune to those who need it and your hand to him who asks for it."

Nothing is more out of taste than for a

woman to count her rejected lovers as an Indian counts his scalps. It is not an honor to have declined many offers of marriage. It is far more to the credit of any girl to so manage her admirers that none shall come to the point where he can be rejected. If you are friendly enough with a young man to receive pronounced attentions from him you will probably be able to show him in some way if you do not wish him to go beyond the limits of friendship. A young man does not usually risk an offer of his heart unless he has some reason to think it will be accepted. Language is not strong enough to condemn the conduct of one who intentionally and with malice aforethought lures her friend into a declaration of love which she does not reciprocate.

AT THE CHURCH SOCIAL.

Into the gloom of the summer night,
Through flower-like panes, a shower of light
Dripped through the upturned, dream hushed
leaves—

A shimmering flood from a thousand eaves—
An invitation, gracious, sweet,
It fell on the throng of a city street,
Where the temple new in its beauty stood,
Awaiting the gathering multitude;
A supper and fair, where good things greet
The eye and palate of all who will eat.
Alas! that the pleas are oft in vain
In the cause of the Lord to heart and brain,
But to pay his dues while he eats, man owns,
Is a slaughter of birds with a saving of stones.

From a house as "snug as a robin's nest"
A bird-of-a-boy in his Sunday best
Of kilted suit and hair fresh curled
Tonight goes forth to see the world.
Grandma acts as his valet true,
Wields the sponge and buttons the shoe,
But, strange to say, she omits tonight
The fairy tale—the small boy's right—
And talks, with a joy in her every word,
Of the new and beautiful house of the Lord.
Then, more to herself than the child, perhaps,
As her thoughts run back and the years elapse,
As memories rise and press and crowd,
They escape her lips—she thinks aloud,
And tells of a time when a sainted few,
With godly minds and a purpose true,
The log house, old and cold and bare,
Had used as the meeting place of prayer.
But the good seed sown the Lord hath blessed,
And tonight He welcomes each glad guest
To His beautiful house—fit monument
Of all the blessings His love has sent.
And the child eyes, meeting the old eyes dim,
Knows that her thoughts are not for him.
But he hears, with a wonder undefined
And a gentle awe in the baby mind.
But soon he had gone, the street door closed,
And grandma over her knitting dozed.

O, what was that night but unbroken joy
To the waking mind of the little boy!
And his world of men and sights and sounds
Must stretch away unto broader bounds.
He ate his berries with glad content,
And fond eyes watched him as he went
From vestry floor to gallery seat,
With beaming face and tireless feet.
At last it was over, the time had come
When auntie suggested the going home.
The white-haired minister chanced that way,
And paused a moment, a word to say.
His smile was kind and his manner bland,
The pressure warm of his friendly hand,
While a pleasant word as he passed along
Was given to each of all the throng.
A groping thought—a glad surprise—
A question lighted the boy's bright eyes,
And he said, with a reverent tone and word,
"Is this his house and is he the Lord?"

—Mrs. M. G. Walsworth.

RUSSIAN NOVELTIES AT THE FAIR.

Princess Marie Schahovskay opened the Russian exhibit in the woman's building one day last week and dispensed tea from a bubbling samovar to the 1,500 guests who were favored with invitations. The princess is quite accomplished as an artist, musician and sculptor, and has shown much enthusiasm in collecting the work of her countrywomen for this exhibit. Some of the articles have a somewhat sad interest, however. Think of peasant women toiling day after day upon a shawl which, when completed, represents over 24,000,000 stitches! This work of the peasant class gives a reality to the drudgery of their lives which Tolstoi pictures so vividly in his writings. Beautiful specimens of lace wrought by the girls in the schools established by the empress attract much attention, also a tablecloth embroidered by them in gold lace and given to her on her silver wedding day. In a glass case are four magnificent court costumes, designed by the grand duchess Elizabeth and heavy with gold and silver thread. Dolls dressed as cooks, mechanics, farmers and other working people stand close by these emblems of royalty and mark the sharp contrast in the lives of the two classes.

NAVAL EVENTS IN BOSTON.

The famous Russian warships, the Dimitri Donskoi and the Rynda, were in Boston harbor last week, the chief object of their visit being to participate in the exercises connected with the unveiling of Admiral Faragut's statue. The Rynda, the smaller of the two, is called a corvette, a term originally applied to vessels of burden which carried a *corbita* or basket at the masthead filled with grain. The Donskoi is about the size of the United States cruiser Maine, but inferior to the American ship both in speed and armament. She carries a crew of 515 men. The officers speak English fairly well and French fluently. Their uniform is quite different from the American. Wide pieces of gold lace take the place of straps on their shoulders and their caps have extremely wide tops with small visors. The visit is well timed as the Russian officials were able to take in the Harvard Commencement and the reunion of the Army of the Potomac at Faneuil Hall, as well as the unveiling of the statue, which took place in Marine Park, South Boston, June 28. A pretty part of the display was the army of school children marching along the streets and singing national hymns.

UNCLE SAM'S BORDER LINE.

A writer in the *Wide Awake* tells how a traveler may know when he steps across the line which divides the United States from the domain of Victoria on the western continent:

For many years the question of boundary between the United States and the possessions of Great Britain was discussed, and at last, at the Convention of London, held in 1818, the forty-ninth parallel of north latitude was decided upon. A parallel of latitude, however, being an imaginary line, is a very poor guide to a traveler, so the next thing to do was to mark that line so that all who passed that way should know where it was located. Accordingly, the country in that vicinity was surveyed, and monuments were set up at even mile intervals, the British placing one between every two of ours. These extend from the Lake of the Woods to the Rocky Mountains.

Where the line enters forests the timber is cut down and the ground cleared a rod wide; where it crosses small lakes stone cairns have been built, sometimes being eighteen feet under water and eight above; in other places earth mounds, seven by fourteen feet, have been built. The most of these monuments, which number 388 in all, are of iron. It was found that the most solid wooden posts were not proof against the ravages of the Indians, prairie fires and the weather, so that nothing but iron would do.

These pillars are hollow iron castings fitted over solid cedar posts and well bolted through, and are sunk four feet in the ground. They are eight feet high, eight inches square at base and four at the top, and upon opposite sides facing north and south are the inscriptions, cast in letters two inches high, "Convention of London" and "October 20, 1818." The pillars weigh 285 pounds each and were made at Detroit, Mich. So you see Uncle Sam's border line is very distinctly marked all the way from the lakes to the summit of the Rocky Mountains.

Be careful about decorating your house with common field daisies, as their golden centers are a favorite resting place for buffalo bugs.

An Irishman, seeing a Chinaman reading a Chinese book backward, as is their custom, exclaimed, "Johnny, are ye left-handed or only cross-eyed?"

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CONVERSATION CORNER.

SOME of you may think that this crooked initial was a typographical error of the compositor, which had escaped the notice of the despotic foreman and keen-eyed proof-reader. But no, the design was sent by an ingenious Cornerer (in Springfield) with this curious explanation:

Surely it is a suggestion of patriotic sentiment to "right about face" our Corner sign during independence week. It is the time when loyal Americans look backward and proudly recall the stirring scenes of seventeen-seventy-six!

I am sure this writer is not a young Cornerer, or he would not have used the term "Independence"—not a common one nowadays. But as I "look backward," not to 1776, but to my boyhood, I remember that the Fourth of July was familiarly called *Independence Day*, as we now say Memorial Day. That time was not longer after the second war with Great Britain than our time is after the War of the Rebellion—a fact that startled me as I thought of it the other day—and we associated the anniversary with our independence of England, as we never do now. The program of the day we celebrated was somewhat different then from what it is now—we marched to the village church or gathered in a grove, listened to the Declaration of *Independence* and an eloquent oration, and then partook of a great dinner—no "basket picnics" then!

Speaking of program, I have another letter from the Ohio boy (?):

Dear Mr. Martin: I'd like to know who in the world you are that you knew me twenty years ago. You must be mistaken, for I never knew anybody that looked like you! But perhaps the sharp points of that terrible M sticking into your neck have so changed your features that I should not know you. Evidently you are not afflicted with *pro-g'm* like we are out here, where very few of the people sound the last syllable.

J. A. K.

BURLINGTON, N. J.

Mr. Martin; Dear Sir: In the Corner of June 15 the word *programme* is traced through the French to the Latin. Did not the French rather take it from the Greek? H. M. F.

I followed the authority of Webster and the Century in tracing the French *programme* to the Latin *programma*, although that was transferred from the Greek. Speaking of pronunciation and derivation, read this from a venerable Doctor of Divinity:

Mr. Martin: As to *an-e-mo-ne* [June 15], so long as a foreign word continues an alien it should retain its natural pronunciation. But when, as in this case, it has become an accredited and acclimated member of the English household, it must accept the accent of its new home and be known as *a-nem'-o-ne*. So I read your decision. (See Soule & Wheeler's Manual of English Pronunciation.) Z.

Dr. Z. is undoubtedly right, although botanists might perhaps claim that when used as the scientific name of the flower it should still be treated as a Latin word. But I have decided to continue to pronounce it as I did when I used to find it in "the pine woods" when I was a boy! Why should not this principle apply to the pronunciation of *an-ti-podes*, instead of *an-tip'-odes*, now that it is used as an English and not as a Greek word? This ? has just been discussed at our table, because a public speaker pronounced it in the English way.

Speaking of Independence, I have three answers to the riddle in May 25—the man hanging from a gibbet in a large D—"what

we all wish to be." Probably most of you have guessed it already: *In-Dependent!* You remember the device was published in the last century, when American Independence was a new and strange thing. Another ? agrees both with our initial and our subject:

AUBURNDALE, MASS.

Dear Mr. Martin: I am a little boy seven years old and I have the Conversation Corner read to me every Sunday night. When I see U. S. on anything why do people say it stands for "Uncle Sam"? I cannot find out how it happened first.

Yours truly, JOHN N.

That is a good ?, John, and "looks backward"! "U. S." is said to have originated in the war of 1812 with a government inspector at Troy, N. Y., named Samuel Wilson, familiarly called "Uncle Sam." So that interpretation was facetiously given to the letters U. S. which he stamped on casks of army supplies inspected by him. My father was in Yale College in 1813 and, when I was a little boy, used to tell me a story of British soldiers in New Haven who made fun of our soldiers, saying to them: "U. S. A., you steal ammunition!" Ask some old soldier who used to see the brand on mules as well as on barrels in our "last war" for other stories about it.

The most suggestive and significant and satisfactory S in this sweet summer season is that which begins—and ends—our Schools. I have attended the ending of several of them in different places and noted more things than I have room to tell you. One was the great number of children who go to school—more in one room than I supposed lived in the whole town. Another was the names of the children—not only such old New England names as Abbot and Chandler and Holt but others which had a foreign sound. But the children were all Americans, and their orations and essays as good as any others. What we can do, what our schools are doing, for such children is something to think about, "Independence Week!"

Nor did I know there were so many Cornerers in all the schools. I was wishing the children would speak louder so that old people in the rear of the hall could hear, when a little fellow marched up on the platform and spoke so plain that I could hear every word—he was a Cornerer! Then a boy played on the cornet, loud and clear, and, although I could not see his face, I recognized his name, too. There was a "flag drill" representing different nations, and who should appear for Italy but one of my particular friends—a Corner boy, of course! In another exhibition a girl was called out to get a prize, and you have seen her name in our column, too!

How easy it is for children to learn now with blackboards and blocks and sand and putty and pictures and models! The little bits of children had learned to write better, the superintendent said, than he could—and, I thought to myself, although, of course, I did not say it, better far than some of my correspondents who are made D. D.'s! The walls were covered with drawings and paintings, while several children had specimens and descriptions of the flower which Dr. Z. has told us how to pronounce, with this verse:

Little anemone,
So frail and so fair,
Blooming so brave
In the cold spring air.

There is another very interesting—[don't care if it is, you can't print it here, as sure as my name is—D. F.]

MR. MARTIN.

IT IS WORTH KNOWING



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The Sunday School.

LESSON FOR JULY 16.

Acts 17: 22-31.

PAUL AT ATHENS.

BY REV. A. E. DUNNING, D.D.

Each of these cities which Paul visited presents its own peculiar people, and he meets them with the same gospel, yet skillfully adapted to win their attention and belief. It is a fascinating study to pass with him from point to point and to see how with wise and whole-souled earnestness he found hearers and won them. At no point was his inspired power more manifest than at Athens. We must pass by, for want of time, many things of great interest in this lesson and concentrate our attention on these three things:

I. *Paul's audience.* Here were no eager inquirers as at Philippi, no angry, opposing Jews as at Thessalonica, no thoughtful students of the Scriptures as at Berea. From these fields Paul found himself transferred to a city proud of its historic culture, full of learned men to whom the pursuit of learning was but a pastime, religion an absorbing amusement and moral earnestness only a name. Athens was a city where culture had gone to seed without any fruit of real value. Here Paul first sought Jews, as was his custom [v. 17]. But they had been conquered by the atmosphere in which they lived. He reasoned with them, but they were not enough in earnest either to receive his gospel or to fight him.

Then he went daily into the market place and talked with those whom he met there of Jesus and the resurrection. Among them were Stoics and Epicureans. The Stoics were both pantheists and materialists. They held that the universe was God, that matter was eternal and that the soul, which was material, returned at death to its original elements. They believed that there was no pleasure in good and no pain in evil. The only worthy thing in life was to meet its vicissitudes with indifference. The Epicureans were atheists. They held that there was no God, that all things came by chance or fate, and that the soul was composed of the same atoms as the universe into which it was resolved at death. To them pleasure was the only good and pain the only evil. While these sects differed so widely from each other, they both recognized idols as gods, though the Stoics regarded them as minor representations of the universe and the Epicureans as phantoms of the popular mind. They made a business of playing at religion, in which they partly followed and partly led the people. They were like whole classes of men of our time who think they have risen above, while they really have fallen below, all holy aspirations as motives.

These philosophers were in a sense leaders of learning and some of them were judges in the supreme court of Athens, which was known as the Areopagus and held its sessions on Mars Hill. Its duties in part were to supervise and protect the national religion. To this court the philosophers conducted Paul that he might explain his views, which seemed to them curious and interesting. Curiosity was their main motive in listening to him. They looked on him as a babbler, and they seem to have thought he was talking about two strange gods, one of whom he called Jesus and the other the resurrection. The judges, the philosophers and the curious street crowds made up Paul's audience.

II. *Paul's sermon.* Strangely enough, some have thought Paul made a mistake in his speech because he began with natural theology, and they quote, as his confession of his blunder, a sentence from one of his letters to the Christians at Corinth, the city which he next visited after leaving Athens [1 Cor. 2: 2]. Such a false idea could only be got from overlooking the character of Paul's audience and

the fact that he had been constantly preaching to them of Jesus and the resurrection. No more wonderful address than this is to be found in all his preaching, nor any better adapted to his hearers. We have only a bare outline recorded, about 250 words, which would occupy about two minutes in delivery. But his arguments were evidently so expanded in his preaching that these men, to whom they were unfamiliar, might have comprehended them, and one of the judges was converted through them.

This outline presents:

1. His doctrine of God. His introduction was most felicitous. He never began an address to a strange audience by accusations which would rouse resentment. He complimented these Athenians by telling them that they evidently gave great attention to religion [v. 22]. He avoided a charge which they probably were ready to bring against him. They had a law which forbade any one to introduce a new god till it should be publicly recognized by the authorities. He referred to a god already recognized, to whom he had seen an altar, and said he would tell them of that god whom they characterized as "unknown." To that god he gave the name and character of the supreme being whom he sought to lead them to acknowledge.

He spoke to these Greeks with the assumption that they were entirely ignorant of the true God: Here we have the model of an initial address to educated heathen knowing nothing of God. Paul followed closely the first revelation to men in the first chapters of Genesis. He told them that God was the Creator of the universe [v. 24; Gen. 1: 1-27]; the Preserver of all life [v. 25; Gen. 1: 28-30]; the Lawgiver [v. 30; Gen. 2: 16, 17]; the Judge [v. 31; Gen. 3: 14-19], and the Father [v. 28, 29; Gen. 3: 15]. His first sentence challenged Epicureanism and Stoicism and, if accepted, completely refuted them both. Murphy's comment on the first verse of Genesis is applicable to this also: "This simple sentence denies atheism, for it assumes the being of God. It denies polytheism, for it confesses the one eternal Creator. It denies materialism, for it asserts the creation of matter. It denies pantheism, for it assumes the existence of God before all things and apart from them. It denies fatalism, for it involves the freedom of the eternal Being."

It is along these lines that Christ Himself revealed God. But He began with those to whom God was already known in all these forms and made Him near and vivid to their moral natures [Mark 1: 14, 15]. These great facts are the alphabet of revealed religion, but the depths of meaning which they contain have never yet been fully probed by man. Doubtless, if Paul had not been interrupted, he would more fully have unfolded the truths he named about God, and would have shown them how the only begotten Son who is in the bosom of the Father hath declared Him.

2. Paul's doctrine of man. He told his hearers that all mankind sprang from one source and were of one race; and that the different nations did not have gods limited in rule to their own territory, but that one supreme God had set the bounds of the habitation of them all [v. 26]; that this one race were all the children of God [v. 28]; that they were able to know God even from the revelation which He has made of Himself in nature [v. 27; comp. Rom. 1: 20]; that they were all under moral obligation to obey His law [vs. 29, 30]; and that they were all immortal beings, whose future was to be determined by the awards of Christ as their judge. The evidence of this last great truth lay in the fact of the resurrection of Christ from the dead.

It is not to be supposed that Paul merely stated these things and left them. He no doubt expanded and enforced them with proofs sufficient to claim attention. A great wealth

of truth, however, is contained in these few words. One who studies them will find a rich creed concerning God and man and human duty and divine rewards.

III. *The effect of Paul's sermon on his audience.* This is supplementary to the lesson, but of course the student will want to glance at it. Not always can the eloquent and even inspired preacher command the attention of his hearers. The fault in this instance was not in the speaker, whose spirit was stirred in him [v. 16], nor in the sermon which, as we have seen, contained a wealth of truth made impressive in its application. But the fault was in the shallowness and unresponsiveness of the hearers, whose spiritual natures were dead. They cut Paul short when they began to understand what he meant by the resurrection. Even the court seems to have adjourned without formality and without pronouncing judgment. Some laughed at him. Others, more polite, promised him an audience at some future time. A few, among whom was one of the judges and one prominent woman, believed his words. His effort had not been in vain. For the others, not the less certainly because they dismissed it so easily from their minds, that judgment scene which Paul pictured, which was suggested by the court in the midst of which he stood, was certain to become a solemn reality when their own final destinies would be determined.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Begin this lesson by calling upon the children to name the different things seen on the way to church. Bring in a flower and a branch of a tree or shrub. What have these to tell us today? Look at the flower. Notice how its parts are arranged around the center. Examine another flower and note a similar arrangement. Did you ever see a flower that was made wrong or that failed to have its right color? Could you make a flower? Could the wisest man you know make one? We make something to look like a flower of cloth or wax, but the life of a flower no man can give. Do the flowers not say, "The hand that made us is divine"?

Look up into the sky. What can you see there? Do you ever think of the power that set the great sun in its place to give life and light to all upon the earth? Does it not tell you that there is some power greater than man? Now ask some child to stand or move or walk. What makes Ralph able to go where he chooses? Where is the power that moves his hands and feet? It is the life within him. Who gave him this life? Let the children repeat:

God only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star.
The winds and waves obey Him;
By Him the birds are fed;
Much more to us His children
He gives our daily bread.

Show photographs or other pictures or make drawings to present the beautiful city of Athens, with its fine temples and wonderful statues. Tell of the people who lived there in Paul's time, who wished to have beautiful things about them and who desired to be very wise, spending much of their time in listening to the best teachers and speakers, who came there from all parts of the known world. The city was full of things which the hands of man had made and of altars erected to every known god, and for fear that there might be some god of which they had not heard there was an altar to the *unknown god*. But of the true God, the maker of all the living things around them, these Athenians had never heard. Don't you think they needed a missionary? God sent Paul to tell them of the unknown God. And how do you think Paul told of Him? Why, in just the way that we have been hearing of Him today. He stood

before an assembly of the wisest and greatest of the men of Athens, and he pointed them to the sun and the stars and to the great earth as the witnesses of the God who made all things. And then he bade them think of the life within themselves, and he said: "In Him we live and move and have our being." And this great God, so mighty in His works, is not far away, but those who feel after Him may find Him. This was the happy message that Paul brought to the city of Athens. It is the same message for us today. God is a spirit and can be near any one of us. All that we see may tell us of Him.

All the good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord,
For all His bounteous love.

THE CHURCH PRAYER MEETING.

Topic, July 9-15. Moral Value of Rest. Gen. 2: 1-3; Lev. 25: 1-7; Mark 6: 30-32. (See prayer meeting editorial.)

Y. P. S. C. E. PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 16-22. God's Great Command. Acts 17: 30; Luke 13: 1-5.

It would be a profitable Bible study for any of us to search the Scriptures with a view to learning what they say about repentance. In all probability we should find more allusions to the subject and more pointed and peremptory exhortations than we realize, more than would be inferred from the comparatively small amount of space devoted to the topic in current or even standard books of theology, more than public preaching and teaching today, as a rule, give to it. Yet this summons to repent is the bugle blast that announces the coming of the kingdom of God. It was not only the first message on the lips of the austere and gloomy John the Baptist, but when the gentle, loving Jesus came from His fight with the devil in the wilderness He, too, cried out, "Repent."

This must mean that the path into the kingdom lies only over the threshold of penitence. That is why so many men stay outside altogether. It galls their pride to become as little children, to confess that they have gone astray, that they need pardon and cleansing. But, in reality, a man is never more of a man than when he bows humbly before his Father in heaven and acknowledges and bewails his manifold transgressions. How sweet to such a broken, penitent soul sound the comforting words:

If with all your hearts ye truly seek Him,
Ye shall surely find Him. Thus saith the Lord.

But not only at the entrance of the Christian life do we need to repent, but ever and again as we fall away from the straight path, as we find our ideals getting blurred, as we offend others in word or deed, and thus discredit our Saviour, do we need to repent. The Bible, we must remember, was written largely for the sake of and addressed chiefly to religious people. The significance, then, of the emphasis which it puts upon penitence means that even good people need to repent and be converted again. And let us not forget what Luther once said, that "the best repentance is to live a holy life."

Parallel verses: Hos. 11: 8; Matt. 3: 1-3, 8, 11; 21: 28-31; 27: 3, 4; Mark 6: 7-12; Luke 15: 7; Acts 2: 38; 3: 19; 5: 30, 31; 8: 22; 11: 18; 26: 19, 20; Rom. 2: 4; 2 Cor. 7: 9, 10; 2 Pet. 3: 16; Rev. 2: 16; 3: 19.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

The *Home Missionary* for July is just from the press. It is more than twice the usual size and contains the substance of the annual report lately given at Saratoga. It will richly repay every friend of home missions for the

time spent in its perusal, enabling one to obtain an intelligent understanding of last year's work of the A. H. M. S. A verbatim report of the proceedings of the late annual meeting, with the papers read and the addresses delivered there, is in press and is expected to be ready for delivery about July 1. Orders for copies, one or more, at ten cents each, may be sent to the officers of the society at the Bible House, New York City, and the pamphlet, as soon as issued, will be mailed to every such applicant. It will be found a valuable supplement to the magazine for July, and may be wisely circulated by all who would help in our country's evangelization.

A pleasant letter comes from Mr. Fay at Kamondongo, in the West Central African Mission, telling of ten out of his class of twelve young people who were to be received into the church on the following Sunday. He says he has a congregation of more than 200, sometimes 260, at the Sunday services. Mr. Lee of Chisamba reports the same increase of attendance. He writes: "We have held all our Sunday morning services in the open air because the crowd has been larger than any building we have could accommodate. The attention and interest manifested on the part of the people continues to give us great pleasure and encouragement."

A letter from Rev. Mr. Walkup, captain of the Hiram Brigham, reports that the new missionary vessel is working finely and has the reputation of being a fast sailer. The natives of the Gilbert Islands promised \$1,000 toward the building of this little craft and the contributions are now coming in well. Mr. Walkup expects that the sum will be more than raised. Further hostility to Christian work has been shown by the German commissioner, who granted him unlimited permission to go to Pleasant Island if the teachers were to be taken away.

There has recently been erected in a rural cemetery at Great Barrington, Vt., a simple but touching tribute to the memory of Rev. Dr. H. J. Van Lennep, a missionary of the American Board in Turkey for thirty years. This granite monument is an expression of the love and veneration in which he is held by another race for whom he devoted his life. It was erected, as its inscription testifies, "by his Armenian friends in grateful appreciation of his heroic virtues and endearing services rendered to their people."

A pitiful story, showing the poverty of the colored people, is told by the principal of the A. M. A. school in McIntosh, Ga., and yet it seems best not to pauperize them by giving the children schooling without some compensation. They are, however, allowed to pay their tuition in eggs, rice, fish, fruit and vegetables, instead of in money as in the North. This teacher says: "One morning, after devotional exercise, one of the girls came from her schoolroom and, pulling out a live chicken from under her shawl, asked, 'Professor, do you take chickens for tuition?' Again and again a little fellow has come to me, bringing a little collection of one and two cent pieces, asking if that would make up enough for his tuition. It is very hard to tell him that he must bring more." This school has been greatly overcrowded this year, nearly 400 scholars having been packed into the four schoolrooms. Some of the children cheerfully walk eight miles from home and back again every day.

THE WORLD AROUND.

There can be no doubt that the native Christians of India are increasing in intelligence and social influence. The Madras Native Christian Association has this season held its fifth anniversary, and the large audience which gathered included native Christians of all classes and many denominations. The chief object of this worthy society is to watch

over the interests of the native community and unite, socially and religiously, its heterogeneous elements. That its efforts are meeting with success is shown by the creditable report of the last year as regards numbers and finance and, more than all, in the spirit of fellowship and united action which characterizes its members. It now numbers 175, an increase of forty-four per cent. during the year past, and represents every important town in the vicinity as well as every missionary organization. Special mention is made in the report of the presence of Dr. F. E. Clark at one of its most enjoyable social meetings.

An interesting article in the *Conqueror* describes the work of the Salvation Army among the Zulus in Natal, with a helpful account of the history and habits of this nation. About two years ago Staff-Captain Morgan and other officers of the army applied to the British commissioner of Zululand for a grant of land, were courteously received and given ten acres on the banks of the Amatikulu River. They conducted their first meeting under the sail of their wagon in a pouring rain. About thirty Zulus attended and bade them welcome to the district. Since then the work has grown and prospered and there now are seven or eight other openings ready to be occupied were it not for a scarcity of men and money. One of the officers says: "The Zulus, as far as I have seen them, are a fine race of men. Our work among the white population also is good and solid, and I find that a Salvationist in South Africa, white or black, has the same spirit as in the United States or England." The article closes with a pleasant reference to some missionaries of the American Board, Rev. Mr. and Mrs. Goodenough, who cordially received and entertained at Groutville some of the African army workers. They were invited to hold meetings there among the natives and did so with good results. It is pleasant to see these cordial relations between Christian missionaries whose methods are so widely different although spirit and aim are the same.

An Indian missionary, Rev. W. H. Findlay, in a long article in the *British Weekly*, ably defends his brethren in India against the criticism which has been poured out upon them in England, in regard to their action or non-action on questions of public morality at the Decennial Conference. He thinks much of the trouble comes from the assumption that everything can be pronounced upon in London not admitting that false impressions may be given in newspaper reports and ideas formed amid English conditions that cannot be applied to an utterly different situation in India, while the missionaries themselves feel hurt and misunderstood for the lack of confidence shown in them. The object of the conference was to study questions relating to missionary work. Had they desired to influence the government, the passing of resolutions would not have accomplished their end. But Mr. Findlay's best argument is, that while missionaries in India are undoubtedly loyal to the highest principles of public morality, they are sent to India to spend and be spent for salvation, judging for themselves of the best way of meeting the needs of the country. Growing experiences teach that at the root of all the moral evils lies the spiritual corruption of the country, and that the moral evils cannot be effectually dealt with until the people are turned to the true God. In preaching Christ they believe they are doing the best that can be done for the moral, social and even material welfare of India. In an eloquent sentence he repudiates blame from the Christian churches while they send "no more workers to the 300,000,000 of India and Burma than are employed among the 5,000,000 of London, and while each missionary has tasks that would be distributed among a score of workers at home."

Literature.

BOOK REVIEWS.

A MEMOIR OF BRONSON ALCOTT.

Mr. F. B. Sanborn and Prof. W. T. Harris evidently have performed a labor of love in writing this work, but whether their lofty estimate of Mr. Alcott ever will be accepted generally is a question. They have not failed to exhibit his weaknesses. Indeed, it would have been impossible to have omitted allusions to these. But they have represented him in an ideal light which not many who remember him will recognize as wholly natural. Very properly they have emphasized what was best in him, his lofty standards, his noble aspirations, his patience in adversity, his characteristic unworldliness. But they believe, and have here declared the belief, that he was a great thinker to whom the world owes a debt which it has not recognized fully.

This judgment is not likely to be accepted without qualifications. Mr. Alcott was in advance of his age in his theories about education and in applying them. In this field, had he possessed somewhat more of sound judgment, he might have become not only a great man but also, which would have pleased him far more, a great public benefactor. But even here he sometimes was lacking in wisdom. He came nearest to being conspicuously sensible and practical in connection with this subject. Upon others he was an amiable dreamer. He was fond of oracular periods, many of which meant very little when examined, and he could play at being a sort of modern Socrates or Plato by the week, but he seems to have made very few, if any, considerable contributions to the sum of philosophic knowledge. He loved whatever was noble, true and helpful, he was kindness and charity embodied, but he never took any broad or deep hold upon mankind.

We are glad that these loyal friends have written this memoir of him. Any such record of a gentle, amiable, harmless and uplifted life does good. Due credit also should be claimed, as in these pages, in Mr. Alcott's behalf for something of the progress in educational methods, which others indeed have made but which he in large measure suggested. He had a certain poetical gift and some of his sonnets will live. But as a philosopher he never was, and probably never could have become, much of a power. He had comparatively few ideas and his frequent tediousness is admitted in these pages. He is declared here to have been, certainly until his later years, much more felicitous as a speaker than as a writer, but he was very uneven in his addresses, or conversations. He was somewhat out of place in the nineteenth century, but, in spite of many trials, he had a happy life, happier perhaps sometimes than those of the persons most closely identified with him. The two volumes of this work describe him vividly. [Roberts Bros. \$3.50.]

RELIGIOUS.

Willmore's *New Analytical Reference Bible* [J. A. Willmore & Co. \$12.75] has been edited by Professor Schaff. It contains the authorized text of the Bible with marginal notes and analytical references; a department of Comprehensive Bible Helps, a sort of Bible Dictionary; a Complete Analysis

of the Whole Bible, arranged under subjects and edited by the late Dr. R. D. Hitchcock; and a revision, by Rev. Dr. John Eadie, of Cruden's Concordance. These all are bound up together in a bulky, well printed volume, and are supplied with maps and some engravings. The system of reference numbers is convenient and seems to be satisfactory. The book is printed with remarkable clearness and is well bound. But the price seems rather high.—Rev. Reuben Thomas, D. D., has prepared, upon the basis of a similar work by Dr. John Hunter, of Trinity Church, Glasgow, a book of *Devotional Services for Public Worship* [D. Lothrop Co. 75 cents]. It is simple, adapted to all kinds of occasions, rich in variety and inspiring in the tenderness, beauty and force of its prayers and selections. Its litany for a children's service is noticeably good. Of course as much or as little of the contents of such a book as may be desired need be used, and all who enjoy a liturgical service and desire somewhat more freedom than that of the Episcopal Church allows will find this book eminently satisfactory.

The sixth volume of the second series of the Select Library of Nicene and Post-Nicene Fathers, which Dr. Schaff and Dr. Wace are editing, is *The Principal Works of St. Jerome* [Christian Literature Co. \$4.00], translated by Canon W. H. Fremantle with the aid of Rev. Messrs. G. Lewis and W. G. Martley. The latter did the preliminary work but Canon Fremantle has given careful revision. It is the first translation of Jerome into English. The whole library, of which this volume is a part, is a monument of sound and patient scholarship for which the thanks of the Christian world are due.—The twenty-first volume of Dr. Joseph Parker's *The People's Bible* [Funk & Wagnalls Co. \$1.50] includes the Gospels of Mark and Luke. Of course the method and manner of the work are similar to those illustrated in the earlier volumes of the same work. It is expository and homiletical, practical and suggestive.—The type in which Dr. E. W. Rice's *People's Dictionary of the Bible* [American Sunday School Union. 25 cents] is printed is much too small for ordinary eyes. But with this exception it is a good dictionary and very cheap. We hesitate, however, to commend it. Money saved at the cost of eyesight is saved too dearly.

There is nothing out of the common in the general theme of Rev. G. E. Troup's volume, *Nunquam Retorsum: Words to Young Christians* [Charles Scribner's Sons. Imported. \$1.75] but when one reads its successive chapters they seem unusually fresh, virile, and wholesome in their spiritual suggestiveness. They were uttered originally on sacramental occasions to young converts about to partake of the Lord's Supper for the first time. Certainly they are well adapted to make deep impressions. The book closes with a pleasant order of service commonly used by the author on such occasions.—Rev. Dr. L. A. Banks is the author of *Common Folks' Religion* [Lee & Shepard. \$1.50], a volume of sermons and addresses delivered by the author in the regular course of his work during the past year. The latter part of the book contains a series of addresses used during a revival of religion. The work is offered particularly to preachers

and Christian workers. It is a good example of warm-hearted, popular preaching which is not scholarly nor noticeably eloquent but which has considerable pictorial power and practical aptness of allusion.

BIOGRAPHICAL.

A pleasant and suggestive addition to the already voluminous literature relating to the late Bishop Brooks is *Phillips Brooks in Boston* [George H. Ellis. 50 cents], in which are editorials about him written by Mr. M. C. Ayres, of the *Boston Daily Advertiser*, during the last five years. President-elect Tucker, of Dartmouth College, has supplied an appreciative introduction. The editorials are discriminating and diversified. They throw light upon many sides of Dr. Brooks's character and work, they are sympathetic and friendly but not fulsome, and they possess special value, as Dr. Tucker well says, in that they show how Bishop Brooks was estimated while he still was at work here among us "before the process of idealization began." The volume, which the publisher has brought out tastefully, possesses more than passing interest and importance.

Dr. James Schouler's studies and labors in connection with his History of the United States under the Constitution have qualified him well to write the volume, *Thomas Jefferson* [Dodd, Mead & Co. \$1.00] in the Makers of America series. The book is a success. Necessarily somewhat brief, and forestalled by others from adding much, if anything, new in matters of fact, it presents so carefully studied, self-consistent, judicious and impartial a picture of its subject that its merits are sure to be conceded. It devotes attention more particularly to Jefferson's later political career.

Mrs. Oliphant has brought to the task of writing a biography of *Thomas Chalmers* [Houghton, Mifflin & Co. \$1.00] not only a trained pen but a well balanced judgment and a sympathetic heart. The book is short, compared with what might have been expected, but is the more likely to be read and the less costly. It is deeply interesting, and tells afresh and at once powerfully and gracefully the story of one of the greatest and best men in Scotch history. The account of the disruption of the State Church and the secession of those who formed the Free Church is written with especial spirit. The volume deserves a wide circulation.

STORIES.

Mrs. Amelia E. Barr's list of novels grows steadily, and they average remarkably high. We like the latest, *A Singer from the Sea* [Dodd, Mead & Co. \$1.25], very much. It is drawn in bold outlines and with strong contrasts yet the shadings are delicate and the pathos of the tale is affecting. Like most of the author's writings it makes deep and lasting moral impressions, although it is a genuine novel and by no means a moral treatise. The people are chiefly Cornish and most of the events occur in Cornwall. The author seems to know the region and the people well.—Mr. Lloyd Brice's new book, *Friends in Exile* [Cassell Publishing Co. \$1.00], is an account in part of events in the life of an American minister abroad and in part of the career of an adventuress. It is superficial but readable. Some skill appears in the delineation of the charms of the fascinating widow and one or two others

of the prominent characters. But the minor people seem to be overdrawn, and half-consciously at that.

In *The Pine Woods* [American Tract Society. \$1.25], by Rev. T. L. Baily, is a fairly interesting narrative of the life and influence of certain Christian people in a mining settlement. The author, however, has made the mistake of holding up the religious aim of the book much too prominently for the best effect. If he had been content to make his Christian characters live their faithful, useful lives, and to show us by the results what the power of true religion is, the story would have been twice as telling. But he stops so often to throw in religious observations that he weakens the very impression which he tries to produce. Nevertheless, there may be many readers who will not notice this fault, and we sympathize heartily with the purpose and spirit of the book.

Miss Braddon's is no 'prentice hand at novel writing and *All Along the River* [Cassell Publishing Co. \$1.00] is constructed skillfully and written with ease and spirit. It deals in a delicate and masterly manner with the unpleasant theme of a wife's temporary infatuation for another man than her husband and its consequences. It could not have been portrayed more effectively and the atmosphere of the story is noble and Christian. The subordinate personages all are well drawn and the descriptions of scenery and occurrences are excellent. We do not like some things in it, but as a story it is above the average.—*The Two Countesses* [Cassell Publishing Co. 50 cents], by Marie E. von Eschenbach, translated by Mrs. Waugh, contains two short stories neither of which is conspicuously striking, although each gives a glimpse at German life which may interest some readers. The two stories have no connection. The translation appears to be well done.

EDUCATIONAL.

The late Prof. William Minto, of Aberdeen University, left in press a volume, *Logic Inductive and Deductive* [Charles Scribner's Sons. \$1.25], which embodies much of the instruction which he had been accustomed to impart in the classroom. The author's two aims in connection with the book were to put the study of logical formulæ upon a historical basis and to add to the power of logic as a practical discipline. Educators, especially those who are experts in Professor Minto's own department, will recognize the ability of the work. It is one of the University Extension manuals.—Another is *The Physiology of the Senses* [Charles Scribner's Sons. \$1.50], by Prof. J. G. M'Kendrick and Mr. William Snodgrass. It covers familiar ground in a terse, judicious, impressive manner which renders the work eminently useful in itself and also well adapted to prepare students for further and more intricate researches in the same line.—Mr. S. R. Bottone's little book, *Electricity and Magnetism* [Whittaker & Co. 90 cents], is popularly written, well illustrated and a capital book for its object which is not to serve as a text-book but to interest readers. They ought to have a teacher, however, to guide them to the best understanding and use of it.

Mr. R. F. Brewer's *Orthometry* [G. P. Putnam's Sons. \$2.00], a treatise on the art of versification and the technicalities of poetry,

is adapted to be of use to the rising generation of rhymers. Their elders, we fear, are beyond being influenced. A rhyming dictionary is appended. The critical portion of the volume, the definitions and descriptions of meters, etc., seems to be the best part of it. The remainder may do good by revealing the true seriousness of the task of composing really worthy verse, and thereby discouraging some who otherwise might inflict more second-rate poems upon a long-suffering race. There is a real demand for such a work as this once in a while, and this strikes us as on the whole the best which we have seen.—Prof. A. S. Cook has reprinted Leigh Hunt's answer to the question, *What Is Poetry?* [Ginn & Co. 60 cents]. He also has appended remarks upon versification. The essay is the opening one in Hunt's volume, *Imagination and Fancy*. Professor Cook has edited the work acceptably.

Latin Lessons [Houghton, Mifflin & Co. \$1.12], by Messrs. Henry Preble and L. C. Hull, is a Latin grammar, an attempt to improve upon Andrews and Stoddard's, Allen and Greenough's, etc. Only actual experiment can decide its comparative merits, but positively we have no hesitation in giving it hearty praise. It is planned scientifically, written clearly and with precision, and has all the essential collaterals and accessories.—Prof. J. H. Kirkland's *Horace: Satires and Epistles* [Leach, Shewell & Sanborn. \$1.20] is one of the Students' Series of Latin Classics. It is based on Professor Kiessling's edition, but the American editor also is an independent scholar and has followed his own inclinations. To supply more liberal information than it has been usual to afford is one of the editor's chief aims.—Mr. Edwin Ginn has edited a new edition of Long's translation of *The Thoughts of the Emperor Marcus Aurelius Antoninus* [Ginn & Co. 45 cents], omitting some comparatively unimportant portions in order to save space. The work is a classic and this edition is neat and tasteful.

Part II. of Jane H. Newell's *Reader in Botany* [Ginn & Co. 70 cents] treats of Flower and Fruit. Such authors as Darwin, A. R. Wallace, Asa Gray and Sir John Lubbock, have been laid under contribution, and the little book is of more than common excellence.—The American Book Company's school edition of Shakespeare's *Merchant of Venice* [20 cents] is printed and bound simply and prettily and is well suited to its purpose.

MISCELLANEOUS.

Mr. G. R. Wallace, of the class of '91, at Princeton, is the author of *Princeton Sketches, the Story of Nassau Hall* [G. P. Putnam's Sons. \$2.00], to which Prof. A. F. West, Ph.D., has written the introduction. It is a graphic account of the more salient facts in the career of this famous university. It goes back into colonial times, describes Princeton during the Revolution, portrays the growth of the university, the successive presidents and their terms of office, the characteristics of the modern institution, the Princeton idea—loyalty to the past and confidence in the future—which does not seem to be peculiar to Princeton, however, and the whole volume is enriched with numerous, faithful and beautiful pictures. Princeton alumni of

course will appreciate the book most, but all college men and all interested in educational history also will enjoy this volume, both for what it tells and for what it is. It is much less pretentious than the famous Yale Book and Harvard Book and does not try to cover the same amount of ground or to be so minutely and elaborately descriptive. But in its own way it is a first-rate production.

Readers of Mr. Henry James's more recent essays, several of which have been published in one or another prominent American magazine, will enjoy greatly the attractive little volume just issued by the Harpers and called *Picture and Text* [\$1.00]. Five of the seven are critiques upon distinguished artists, E. A. Abbey, C. S. Reinhart, Alfred Parsons, J. S. Sargent, and Honoré Daumier. Incidentally considerable is said also about F. D. Millet, G. H. Boughton, George Du Maurier and several others. Mr. James excels in work of this sort. He possesses not only large intelligence in respect to art, but also a very remarkable power to express his meaning felicitously. His command of adjectives is something unusual. Probably many of his readers will agree that he does work of this sort much better than he writes novels. There are a number of portraits and other illustrations in the book, and the publishers have printed it most tastefully.

Dr. James Dwight's *Practical Lawn-Tennis* [Harper & Bros. \$1.25] is a masterpiece, of course. In the seven years since the author first wrote about the game it has altered so much that there is now room for this book. He does not go much at length into the history of the game, but his chapters deal in the most directly practical and instructive manner with details, such as the stroke, service and volley, scoring, etc. It is illustrated freely with photographs from life by Francis Blake. Tennis players will find the book of great value both for what it includes and what it omits.

—One can derive considerable profit and some amusement from *Everybody's Book of Correct Conduct* [Harper & Bros. 75 cents], by Lady M. Colin and Mrs. French-Sheldon. It contains a great deal of good sense and also some needless commonplaces, such as that it is the correct thing for parents to educate their children very carefully. Young people just making entry into polite society might gain some useful hints from such a volume. But it need not be assumed to have the value of inspired literature.

Margaret Sidney has made a striking success of a new book, *Whittier with the Children* [D. Lothrop Co. \$1.50]. It portrays the poet's childlikeness, his intercourse with children, the influence of childhood in his poetry, etc., and, without attempting to be philosophical, really is profoundly suggestive as well as vividly interesting. The book is illustrated richly and well and is bound in silver gray, white and gold with a portrait of Whittier on the cover. It is certain to become very popular.

—Some of the finest American lyrics, by such authors as Lowell, Whittier, Longfellow, Bryant and Holmes, are linked with classical music from America, England, Germany and Scotland in *The Riverside Song Book* [Houghton Mifflin & Co. 30 cents]. Emerson's *Walden* and Mendelssohn's *Farewell to the Forest*, and such

combinations as Sidney Lanier and Barnby, Aldrich and Mozart, Holmes and Beethoven, Bayard Taylor and Gluck will delight all lovers of the best music and poetry. The book was compiled by W. M. Lawrence and O. Blackman, and was primarily intended for school use, but will be equally enjoyed in the home and for summer outings.

NOTES.

— The Messrs. Appleton have bought the entire control of Johnson's Cyclopædia and are issuing a new edition.

— Five hundred unpublished letters by Voltaire have been discovered somewhere near Geneva, and probably they will be published soon.

— Messrs. Harper & Brothers' exhibit at the World's Fair contains the original manuscript of General Lew. Wallace's famous story, Ben-Hur, as well as other autograph manuscripts of special interest.

— Mr. Ruskin's publisher states that no one of the firm's books from his pen has failed to pay since 1871, and that Mr. Ruskin's share of the profits, between 1886 and 1892 only, amounted to about \$140,000.

— We much regret to record that the failure of the Cassell Publishing Company has been announced and that it is charged that Mr. O. M. Dunham, its manager, is a defaulter in the sum of \$165,000 and has absconded.

— Andrew Lang is preparing a new children's Christmas book. It will be entitled *The True Story-Book*. His other books of poetry and fairy tales have been exceedingly popular. The Longmans will issue the new one as they did the others.

— The proposed Shelley Memorial Library at Horsham has fallen through, the entirely insufficient sum of \$1,500 being all which was contributed. It is now proposed to devote this money to the endowing an annual prize for English literature in the Horsham grammar school.

— Dr. John Mackintosh, the Scotch historian who has just been awarded a royal bounty of \$750 in recognition of his literary services, was a working shoemaker originally. He spent thirty years in accumulating material for his *History of Civilization in Scotland* and nineteen years in writing the work.

— John Strange Winter who writes such faithful stories of English military life, especially in garrison, and whose real name is Mrs. Arthur Stannard, has been elected a fellow of the Royal Society of Literature. Mrs. Napier Higgins, who wrote a standard work on the women of the fifteenth and sixteenth centuries, is the only other woman who has received this honor, in the seventy years of the society's history.

— Rev. H. R. Haweis's *Life of Sir Morell Mackenzie* has caused a commotion abroad by reviving the memories of a bitter controversy. The Empress Frederick has expressed a desire for its suppression, but is not disposed to pay anything in order to recompense author and publisher for their expenses. But now the Mackenzie family are reported to be condemning the book, and it looks as if the ashes of the original dispute may be rekindled, which would be a pity.

BOOKS OF THE WEEK.

- Ginn & Co. Boston.
A PRACTICAL COURSE IN ENGLISH COMPOSITION.
By Prof. A. G. Newcomer. pp. 249. 90 cents.
Silver, Burdett & Co. Boston.
THE CECILIAN SERIES OF STUDY AND SONG. By John W. Tufts. pp. 160. 48 cents.
James H. Earle. Boston.
A RATHER FAST YOUNG MAN. By J. L. Gordon. pp. 32. 30 cents.
The Religious Herald. Hartford, Ct.
PICTURESQUE CHICAGO AND GUIDE TO THE WORLD'S FAIR. pp. 328.

- G. P. Putnam's Sons. New York.
THE LIFE AND VOYAGES OF CHRISTOPHER COLUMBUS. By Washington Irving. pp. 412. \$1.75.
THE SHRUBS OF NORTH-EASTERN AMERICA. By C. S. Newhall. pp. 249. \$2.50.
THE BIBLE: ITS ORIGIN, GROWTH AND CHARACTER. By J. T. Sunderland. 250. \$1.50.
HARVARD STORIES. By W. K. Post. pp. 312. \$1.25.
D. Appleton & Co. New York.
GENERAL GREENE. By F. V. Greene. pp. 332. \$1.50.
A. C. Armstrong & Son. New York.
THE BOOK OF JOSHUA. By W. G. Baikie, D.D. pp. 416. \$1.50.
J. B. Lippincott Co. Philadelphia.
FOES IN AMBUSH. By Capt. Charles King, U. S. A. pp. 263. \$1.25.
P. Blakiston, Son & Co. Philadelphia.
NOTES FOR VISITING NURSES. By Rosalind G. Shaw. pp. 144. \$1.00.
W. S. Bell. 814 Olive Street, St. Louis.
A CHRISTIAN LAWYER: HON. WARREN CURRIER. By Rev. G. C. Adams, D.D. pp. 124. \$1.00.
PAPER COVERS.

- Cong. S. S. & Pub. Society. Boston.
HOPE AND REST. By Helen B. Merriman. pp. 62. 15 cents.
Lee & Shepard. Boston.
BIBLE ESCHATOLOGY. By H. T. Cheever, D.D. pp. 241. \$1.00.
The Commonwealth Society. Boston.
A LEAGUE OF JUSTICE. By M. I. Swift. pp. 90. 50 cents.
Society of Pedagogy. St. Louis.
POSSIBILITIES OF A PEDAGOGICAL SOCIETY. By W. M. Bryant, M.A. pp. 31.
MAGAZINES.
June. PORTFOLIO.—RELIGIOUS REVIEW OF REVIEWS.
July. CHAUTAUQUAN.—HARPER'S.—SCRIBNER'S.—ST. NICHOLAS.—LIPPINCOTT'S.—CHURCH AT HOME AND ABROAD.—HOMILETIC.—PREACHER'S.—FORUM.—INTERNATIONAL JOURNAL OF ETHICS.—CATHOLIC WORLD.—ATLANTIC.—ROMANCE.

BEREA'S BRIGHT PROSPECTS.

BY REV. GEORGE R. LEAVITT, D.D.

The event of the Commencement at Berea, Ky., was the inauguration, June 21, of William G. Frost as president. The college campus witnessed the usual unique spectacle of the Commencement crowd. From midnight till morning the procession of horses and mules was uninterrupted, bringing mountain people and blue grass people from ten to sixty miles in wagons and saddle back and bare back, some faithful mules bestridden by fear, all in their Sunday best. The woods were full of horses and mules and wagons and booths. Thousands of people were out for a picnic, half the men with pistols in their pockets. The times are changing. Men have been killed in past years in quarrels on the campus at Commencement time. This year a man exploded his pistol accidentally by sitting on it, and was arrested and locked up for carrying firearms contrary to law. The drinks sold were all soft drinks. One of the most active centers was the prohibition booth, marked, "The saloon must go."

The Commencement amphitheater, capable of seating 2,000 people, decorated with flags and evergreen and ferns and flowers and the college colors, presented a gay and animated scene. All colors, all ages were there—an extraordinary exhibition of human brotherhood! It was populous with babies flying captive balloons, and emitting occasional outbursts from mouth organs, natural and artificial. It was a promenade audience, in continual motion from morning till night. When the pistol exploded the building was half emptied in two minutes, in entire disregard of Dr. A. P. Foster's fine oration on the Education of the Entire Man. And when the thunder shower burst—another terror—the building was as suddenly packed, seats and aisles, with fugitives from the rain in time for the orator's peroration.

The attendance of alumni was large. This was one of great enthusiasm. Among the notable alumni present was a son of John G. Fee, Rev. W. E. Barton, Rev. G. A. Rogers and his two sons, one of them managing editor of the *Philadelphia Inquirer* and the other the inventor of the marvelous type-setting machine, which it is predicted will work a revolution in the making of newspapers.

President Frost has been in office for a year.

He has the strong co-operation of a harmonious faculty, a harmonious board of trustees, of an enthusiastic body of students, of the alumni, and of the townspeople and the general community. It was impossible to hear his inaugural address and to observe his mastery of the audience and his comprehension of the situation without a conviction that Berea has entered upon a new era of prosperity. The announcement of the opening of manual labor departments for young women and young men was a part of the evidence that the new plans are to make the school indispensable to Kentucky, in which it is already widely recognized as the best collegiate institution in the State.

The inaugural address was brief but admirable. The following are sentences from it: "Berea College stands with a spade and a spelling-book in one hand and a telescope and a Greek Testament in the other." "The Lord might have saved us a vast deal of trouble if He had made us all white or all black." "It is one of my regrets today that I was not born in Kentucky. I intend at least to die there." "If all this is not Christ's work, what can be? If it is His work He will sustain it through our efforts." "Until Berea College is adequately endowed every man or woman who knows of Berea and approves its principles ought to give at least one best day's income every year toward supporting these principles." These are the words of a man who believes in his work and knows how to put his ideas in the pithy, powerful language of the people.

The tide in Berea has turned, the large success of the new presidency is reasonably and brilliantly assured, and it is safe and wise and opportune now to furnish for the work the new and the old generous contributions.

PACIFIC UNIVERSITY.

June 17-24 was Commencement week in this the oldest institution of learning among Protestants, at least, on the Pacific Coast, located at Forest Grove, Ore. The baccalaureate sermon, by President Thomas McClelland, was full of practical illustrations of the value of self-sacrifice. There were six in the graduating class, two young ladies and four young gentlemen. Their essays and orations were meritorious, giving evidence of originality of thought as well as careful and thorough instruction. The growth of Pacific University during the past two years makes the necessity of new buildings imperative. This fact has been so impressed on the board of trustees that they obtained estimates of cost, etc., and have determined, as soon as the way was clear, to erect a building to cost \$50,000, to be called Marsh Memorial Hall in honor of Rev. Sidney H. Marsh, D.D., the first president. The requisite sum for starting the work—\$30,000—having been secured, the ground for the new building was broken on June 22 with appropriate addresses and ceremonies.

In accordance with the recent amendment to the college charter by legislative enactment, three additional trustees were chosen as follows: Napoleon Davis of the Salem church, an alumnus of 1883; John Somerville of the Portland First Church and Deacon L. H. Andrews of the Oregon City church. The degree of D. D. was conferred upon Rev. T. E. Clapp of the First Church, Portland, and upon Rev. James F. Eaton, president of Whitman College, Walla Walla, Wn. Prof. Theodore Whittlesey was given two years' leave of absence to go to Germany to prosecute his studies in chemistry and physics. G. H. H.

Conscience is not satisfied either by loving conduct that is capricious or by well-ordered conduct that is inhumane.—Prof. Josiah Royce.

News from the Churches

PASSING COMMENTS ON THIS WEEK'S NEWS.

It will be seen by the account of the evangelistic work in one of our Massachusetts churches that it is not necessary to wait for the coming of an evangelist to put in motion the methods and spirit which secure results for which evangelists labor.

Considering the large numbers of French Canadians who have come to Maine during the past twenty years the gain of Congregationalism is remarkable.

The additions printed this week do not include those of last Sunday. Owing to the holiday it is necessary to postpone their insertion.

It is a good thing for all concerned when institutional work is made self-supporting, as long as that is made a secondary motive.

The burden of responsibility must have rested heavily on the resident member of that church fourteen of whose fifteen members were non-resident.

THE COST OF INSTITUTIONAL WORK.

The editorial closing the series of articles in the *Congregationalist* on institutional churches noted the large increase in working force and expenditure and the radical changes in spirit and method required, facts which seem to shut off many churches in which such forms of work are most needed. Few can make this their characteristic work, and probably but few are called to it. But the methods are by no means invariable, and many can be applied successfully with but slight expenditure of money. The aim is to win by attractions and train by activities not confessedly spiritual, the clear ultimate purpose being to draw to the spiritual influences which it is the one great mission of the church of Christ to exercise.

The reference to Pilgrim Church, Worcester, as a church with institutional features suggests a few words as to methods of work both effective and inexpensive or self-supporting. Our girls' industrial class teaches the children how to mend and make garments, together with many ways of household thrift. No one who has not watched such work, or at least examined the books prepared for its guidance, can realize the breadth and value of this line of effort, or its almost unlimited opportunities for mission work, besides the help given to children of the church. Here faithful women furnish the instruction without remuneration and the material calls for slight outlay, much of it being the cloth obtained as remnants or special bargains, if not given outright. In our class of two hundred or more, materials for a six months' weekly session cost but twenty-five cents for each pupil, the finished garments being given to them or sent to children's hospitals. This class has in it representatives of ten nationalities and more than twenty churches, half of the children being Romanists. Kitchen garden material to the value of fifty dollars has been accumulated in seven years.

Boys' work is more expensive. Carpentering requires benches and tools, and it is not easy to obtain an instructor. Often, however, some carpenter or cabinetmaker, who has given up regular work, can be found for a half-day a week. He must understand boys as well as business, and take time outside of the class to keep tools in order. His hire, with the cost of the wood used, is partly met by a fee of \$1 for a second series of twelve lessons, which follows the first free course. Our tools represent about \$100 outlay. The printing office needs from \$50 to \$100 for plant, little or nothing for instruction. It can be made to cover expenses by doing the church work, such as Sunday notices, programs, tickets for entertainments, catalogues, etc. The boys

have been allowed to use the outfit in work done for outside parties in compensation for doing church work free. But few can work in an office, and it is not easy to keep up the interest long. A gymnasium requires a special room for any complete outfit, but most of the exercises can be carried out with wooden dumb-bells, which the boys will buy for themselves. Exhibitions will draw crowded houses, and so provide more costly apparatus, while a fee pays for the skilled instruction, which must be hired unless the pastor or some friend volunteers. On the whole, this branch of work should be self-supporting. So with the cadet companies, or Boys' Brigades, by all odds the most popular and efficient adjunct to spiritual work for young men and lads. Buying their own uniforms and rifles, our companies have been too independent to accept even a subscription, their exhibition drills filling room and treasury.

In addition to classes for special studies, valuable talks may be given by members of the congregation, or friends, on such topics as What a Boy Needs in Going into Business, Why a Boy Should Learn a Trade, War Reminiscences, Hunting or Camping Experiences, Amateur Photography, and the like. The available resources of the community for such service are larger than is realized. The lawyer, doctor, representative, traveler, mechanic may be helpful, and are usually willing if the gathering is informal.

For some of the forms of work mentioned the question of fit apartments is difficult to meet when a church has only the audience and prayer meeting rooms. But usually some loft or vacant shop can be secured at slight expense. The whole matter comes down to the personality of those undertaking the work, and the lines mentioned by no means exhaust the available methods. Paid superintendence can be dispensed with in most cases, but there must be some one who will take charge of each branch as his peculiar service to the church, and this brings opportunity for exercise of talents commonly left latent in Christian activities. Grace, grit and gumption are indispensable. With these more can be done than many believe. C. M. SOUTHGATE.

HONORING A HOME MISSIONARY SUPERINTENDENT.

June 25 was one of the happiest days that the church of Osage, Io., ever enjoyed. It was the twenty-fifth anniversary of the marriage of Rev. T. O. Douglass and wife, those faithful servants of God who served this church so acceptably for fourteen years. This was the only pastorate they ever held, and their old friends thought it was the fitting thing to do to invite them to spend this anniversary amid the scenes of their early labors. It was in the early summer of 1868 that Rev. T. O. Douglass, fresh from the seminary, made his first visit to Osage to preach a trial sermon before the church. The field did not seem especially inviting, but the church gave him a call and he accepted. The young preacher and his wife at once won the hearts of the people, and the pastorate of fourteen years was a fruitful one. It might have continued as long as the pastor lived had not the Iowa Home Missionary Society discovered that Mr. Douglass was just the man to superintend its work.

On Saturday the whole family arrived to be present at the anniversary occasion—the parents, six children and an adopted daughter. On Sunday morning Mr. Douglass preached an appropriate sermon. Naturally he referred to the manner the way opened for his coming to this church, its early struggles in the day of small things and the real victories that it won. It was in his ministry that Osage adopted prohibition. In fact, it was the first town in the State to banish the saloon. Mr. Douglass thinks that a powerful revival that

swept through the town made the temperance victory possible. The sermon made a deep impression upon the large audience present. In the afternoon a season of prayer was held.

In the evening Rev. Paul Douglass, the oldest son, preached. Many found it difficult to realize that the small boy who had gone away with his parents eleven years before was now a man. The sermon was a credit to the young preacher. On Monday evening a reception was given to the family and the people had an opportunity to indicate some of the affection which they so deeply feel. Col. J. H. Sweney gave an address of welcome which touched every heart. It does not detract in the least from Mr. Douglass's fame to say that Mrs. Douglass is as fully enthroned in the hearts of the people as he is. Rev. Charles Noble of Charles City brought the congratulations of the other Congregational churches of the State and in fitting words spoke of the greatness of Mr. Douglass's work in superintending the weaker churches. The Osage church presented to Mr. Douglass and family an elegant silver set. Many of the outside churches which had heard of the approaching anniversary expressed a desire to show their love in some way and sent in contributions for that purpose making a generous purse. Mr. and Mrs. Douglass were taken completely by surprise, but responded with deep feeling and gratitude. The occasion was a delightful affair socially, but it was far more than this. There was a deep spiritual undertone to the addresses and all who had part in the anniversary will hereafter do better their part in life. W. W. G.

FROM ST. LOUIS.

Vacation days are upon us and the summer scattering will soon be complete among our pastors and their respective flocks. From now until autumn the Lord's hosts will for the most part content themselves with resolutely holding the fort and leave aggressive movements in the open field until cooler weather. This does not mean disloyalty or indiscretion, looking at the year as a whole. It simply implies the relaxation of arduous effort which midsummer in this latitude makes necessary and which affects social and business life fully as much as ecclesiastical circles. Among the Congregational churches of this city there is an excellent fashion of never closing the doors. Those most affected by the vacation exodus are to be supplied with the strongest available talent and in those churches whose members leave town in fewer numbers work goes steadily forward, the pastors in many instances remaining through the summer, having taken their vacations at other seasons.

The effect of the World's Fair on our congregations is not yet determinable. It may take from the city for only a few days families who usually are absent one or two months, leaving at home a larger average of workers than usual. Thus far the big show has called forth a very moderate attendance and enthusiasm from this city. St. Louis has no unworthy jealousy of its rival by the lakeside, but thus far we see little to be coveted in Chicago's possession of the exposition, as regards either reputation or material rewards. The unblushing knavery of its directory and their subservient vassals has been severely condemned, in some instances even by our daily press, which certainly has no dangerous leanings toward Puritanical standards.

The entire withholding of patronage by Christian people is advocated by some of our pastors. It is felt that such action would compel the closing of the gates on Sunday, for which there is evidently no popular demand, judging by the admissions on that day, and that the effect of such closing would be a creation of popular interest in the fair which now does not exist, and would save it from

the financial failure which is almost sure to come under its present reputation. That the managers are today in financial straits is evident from the fact that they are compelling creditors to accept payment in souvenir coins at one dollar each, whose actual market value is nowhere more than half that sum. It is also firmly believed by some of us that a failure to testify to the strength of our convictions by thus refusing patronage will make those convictions the laughing-stock of men who now think that the utterances of Christians are pure "bluff," without any stamina in them that will lead to sacrifice of personal pleasure or profit. Some of our ministers fail to feel any force in these considerations, and in view of the prevalent Sunday views and practices among nearly all professing Christians in this city it is unlikely that the exposition will lose much patronage from among us on this account, though Christian Endeavorers here, as elsewhere, are quite earnest in this matter.

The last words of report from this field that are to greet the readers of the *Congregationalist* until autumn cannot honestly be over jubilant. In many respects the last nine months have seen excellent work, still more promising beginnings of pastorates and spiritual results which are superlatively blessed in their essential worth as God and the angels view them. The success of the Webster Groves church in securing a new home has stimulated the movement for building in several of our city churches. Dr. Adams, by unwearied persistence, has reached the sum of \$15,000 in pledges for the new Compton Hill Church and the contract will be let at once. Hyde Park is also in receipt of plans which it is hoped may be adopted at once, and Aubert Place is moving with its accustomed energy in the same direction, its Endeavor Society having pledged \$1,000. The call of the pastor of our First Church to the presidency of Drury, however, introduces a disturbing element into all our thoughts for the present and future. In the two years of his stay in this city Dr. George has made himself greatly beloved by his church and all others who have come to know him and is universally respected for his genial nature and scholarly abilities. These qualities, however, are in great demand in the field that so urgently calls him and which he is very carefully considering.

The most serious calamity of the present hour is the vacant pastorate of Pilgrim Church, which now is likely to remain unfilled for many months. The disappointment of the church over the rejection of its recent call is intense, and is shared by all of us in the city, unalleviated even by the editorial comment on that event in the columns of the *Congregationalist*. While the life and prosperity of this church are in no degree dependent upon possessing Mr. Boynton, as we are assured was the case with his Boston church, the blow to the interests of our denomination in this entire region is a severe one. While heartily recognizing the conscientiousness of Mr. Boynton's decision, we cannot but feel sore and a bit disheartened over the disparagement to the needs and opportunities of Congregationalism in the Southwest, which is unavoidably involved in the declination. We are appreciating the infelicity of being on one rim of our denominational wheel, whose hub is located on the opposite circumference instead of in the center, as all well-regulated wheels should be built. There is a true sense in which this call, with its careful consideration and final negative answer, passes beyond personal relations of men or churches and becomes a typical illustration of the attitude of the East toward the West. We are becoming increasingly impressed with the fact that the Atlantic coast expects us to give everything and receive nothing when it comes to valuable men, wanted for positions of strategic im-

portance. We are not just at present susceptible to delicate flatteries, and probably we do not duly appreciate the prayers of our Eastern friends, which have been so earnestly—and, alas, effectively—offered in antagonism to our own! But if Pilgrim Church should ever again unite upon an Eastern man we wish that the denominational leaders of that vicinity would show less selfishness and more of the self-sacrifice which they so strongly urged and we so fully accepted when Dr. Stimson was taken from us. J. L. S.

MAINE STATE CONFERENCE.

This conference, with its 118 missionary churches out of a total of 243, was warmly welcomed by the beautiful college town of Brunswick, June 27-29, and by the historic First Church, of which Dr. E. B. Mason is pastor. Across the way, on the college campus, could be heard the swing of derrick and the clink of chisel and trowel as the foundations of the new scientific building are being laid and the Walker art gallery, unique and classic in architecture, is receiving its finishing touches, both at a total cost of \$300,000.

One of Portland's most successful business men and aggressive Christian laymen, Joseph R. Libby, served the conference as moderator. The necrology of the year included nineteen on its roll, none of whom, however, were in active service at the time of death. The sermon was by Rev. J. S. Williamson. The recording secretary's report ably summarized and classified the statistics of the year. The benevolence of \$78,000 was an increase of \$7,000 over last year. For the last two years there has been an unaccountable loss in the Sunday school membership of 1,056 or 500 a year. The gain of 3,000 in the Christian Endeavor enrollment in the same period counterbalances in some respects this loss. Another encouraging fact is that while the Protestant population of Maine has steadily declined for the past two decades, the membership in our Congregational churches has increased 2,175, which cannot be said of other Protestant denominations, the other two leading bodies having suffered an actual loss. The apparent decline of thirty in church membership for the year is due to a revision of roll in several churches, by which 332 were dropped.

Tuesday afternoon was given to discussion of the worship and work of the church. Rev. Hugh Elder spoke of worship as a means of spiritual nurture, Rev. E. P. Wilson of it as an exhibition of spiritual reality and power to non-members. It is to be regretted that space will not allow summaries of the masterly addresses of Rev. Messrs. J. L. Jenkins, D. D., C. H. Cutler and C. S. Patton on the work of the church for (1) its membership, (2) for children, (3) the community. At the evening session Dr. C. C. Creagan, field secretary of the board, awakened profound interest in foreign missions; Rev. W. G. Puddefoot, with his irrepressible vocabulary and electric imagination traversed the range of most impressive facts in reference to home missionary need and achievement; while the need of educational work in Utah and the Southwest was ably presented by Secretary G. M. Herrick of the N. W. E. C.

Wednesday was devoted entirely to reports from the Maine Missionary Society and other charitable societies of the State. More than one-half of the \$20,000 received during the year came from bequests. "The dead are running our society" said President Paine, "and, contrary to Scripture, do not 'rest from their labors.'" This gave basis for a strong appeal to the living to enlarge their benevolence.

The conference took a marked step in advance by instructing the trustees to elect a field secretary to be associated with the venerable and beloved Dr. Adams, for seventeen years corresponding and recording secretary. His work will be both executive and repre-

sentative, in the latter capacity seeking to bring the churches into more vital touch with the missionary work of the State. Rev. N. H. Whittlesey presented the cause of ministerial relief and the conference appointed a committee to co-operate with representatives from Vermont in establishing a New England Home for disabled clergymen.

No part of the conference was more profitable or inspiring than the afternoon given to the women's auxiliaries of the State society, the W. B. M. and the A. M. A., conducted in turn by Mrs. F. B. Denio, Mrs. W. H. Fenn and Mrs. C. A. Woodbury. Delightful addresses were given by Miss Agnes M. Lord, recently from Smyrna, Miss Grace E. Washburn, missionary for the Woman's Maine Missionary Auxiliary, Miss M. K. Lunt, matron of the Williamsburg Academy, Miss L. A. Pingree of Talladega College and Miss D. E. Emerson, secretary of the Woman's Bureau of the A. M. A.

The conference at its closing business session Thursday elected Prof. Clarence A. Beckwith of Bangor Seminary as its candidate for election to the corporate membership of the American Board. It voted also to petition the State Legislature to reconsider its action of last year permitting the use of State money for sectarian purposes.

The address of Rev. A. E. Dunning, D. D., and the bright, racy paper of Mr. A. P. Wilder of New York, the one on the relation of the religious, the other of the secular, press to the church and its work, vividly contrasted their mission.

The conference closed with the sacramental service, having voted to meet next year with the First Church, Bangor, Rev. C. H. Cutler, pastor. D. M. F.

NEW ENGLAND.

Massachusetts.

During Rev. E. S. Tead's pastorate of nearly ten years over the Prospect Hill Church, Somerville, a debt of \$5,000 has been paid, a new building erected and the church work enlarged in many ways. In recognition of his faithful service a present of \$305 was given him last week.

In the First Church, Everett, Rev. E. T. Plitts, pastor, there has been continuous interest since the beginning of the year. The evangelistic work has mainly centered in the Sunday evening meeting after the regular service, the attendance having increased from forty to a well-filled vestry. Cards similar to those used in the Mills meetings have been signed by 140 persons, and it is estimated that two-thirds of these have come into active connection with the life of the church. Many of these had not previously attended church. Workers are sent out to bring those who have signed the cards into the prayer meeting, Sunday school and Y. P. S. C. E. and the response to these efforts is usually prompt and cordial.

A. N. Clark of Beverly has offered to give the Dane Street Church in that place a \$12,000 chapel to adjoin the church building. Other friends will raise \$2,500 for furnishings.

It is rare that so important a church as the Piedmont of Worcester secures a pastor and has him installed within three months of his predecessor's departure. Perhaps it is still rarer that the departing minister is able to name his successor and has so firm a place in the affections of his people that his choice is heartily ratified. Dr. Mears left Worcester April 9 and Dr. Horr was installed June 27. A very large audience was present and the occasion was a joyful one, notwithstanding that it was shadowed by the death of ex-Mayor Hildreth, who has been a valued member of the church since its organization.

Rev. C. S. Sargent, pastor of the church in Adams, is about to place in the church a marble font, the gift of the children who have been baptized.

The corner stone of the new edifice of the First Church, Holyoke, was laid June 28. A fitting address was delivered by Rev. Henry Hyde, a former pastor of the church. An interesting feature of the exercises was the presentation of \$50 by the Junior Endeavor Society to pay for the corner stone. The building will be of stone and will cost \$35,000.

Maine.

The old church of Industry, organized in 1808, has just received three new members, the first since 1867 according to the church records. It once had more than 100 members. Its present resident membership is fifteen with fourteen non-resident members. Members of four other denominations living in the place all work and worship together in perfect harmony with the church in Shorey Chapel, a beautiful and commodious building, the gift of Mrs. Price of Auburn, Mass., a former member. Sunday school, prayer meeting and temperance work receive the hearty co-operation of all the Christian people of the place. With help from the Maine Missionary Society they unite heartily in sustaining as resident pastor, Rev. T. A. Merrill, who united with the old church in 1841.

New Hampshire.

The seven years' pastorate of Rev. C. S. Murkland, D. D., with the Franklin Street Church, Manchester, closed June 26, with very hearty resolutions on the part of the church and of the council which dismissed him on the success of his ministry there. Dr. Murkland will still be identified with Christian interests in the State as president of the New Hampshire Agricultural College.

Connecticut.

Rev. Herman Sell of Danbury, who has studied at Oberlin, has received ordination for the purpose of laboring among his Swedish countrymen. He is preaching with much acceptance to the American congregation worshipping in the West Street Church. Rev. F. Ericson has been preaching occasionally to Swedes in the chapel of the First Church.

The church in Enfield has been listening to a series of Sunday evening sermons by its pastor, Rev. O. W. Means, on the Christian Endeavor Pledge. These discourses have occasioned a gratifying increase of attendance and interest.

Rev. E. P. Hammond preached in Granby and North Granby, June 25. Great interest was manifested and many, including a number of children, professed conversion.

Rev. Edward Fairbank closed his labors at Roxbury, June 18, having spent a year in that place. He expects to sail about the middle of July to join the Mahatma Mission in India. The people of Roxbury presented him with \$70.—Rev. H. B. Roberts of Torrington is preaching a series of sermons on Sunday evenings on The Good Things in Other Denominations.

The First Church in New Britain has met with a loss in the death of Judge Valentine B. Chamberlain, who was well known and respected throughout the State. He died suddenly on the evening of June 25, after his return from addressing a temperance meeting. He was sixty years of age, a graduate of Williams College in 1857. He served through the war with great honor, was prominent in financial circles, at the time of his death being president of the Mechanics' Bank and treasurer of the Barrett Savings Bank, both of New Britain. He would not accept any offices, but was a member of the State Legislature in 1866, was State treasurer in 1884 and most of the time since the war has acted as judge of the local court. By his death the church of which he was a member is deprived of one of its staunchest pillars.

MIDDLE STATES.

Pennsylvania.

An interesting series of revival meetings was held at the West Pittston Tabernacle, Rev. P. J. Kain, pastor, conducted by Evangelist R. N. Harris. Notwithstanding the warm weather the meetings have been largely attended and many have been converted, the greater number being young men. The church building is by far too small to hold the people and will be vacated for enlargement and improvement.

LAKE STATES.

Ohio.

On the afternoon of June 25 the corner stone of the new Lagonda Avenue Church at Springfield was laid with appropriate ceremonies. An interesting address was delivered by Rev. Ralph Albertson, the pastor, in which the features of the institutional church were explained. Mr. Charles E. Folger, the superintendent of the first Sunday school, stated that the experiment represented in this enterprise was the first in the United States in a city with so few as 40,000 people. Rev. S. P. Dunlap of the First Church also spoke of the importance of the work. The audience-room will seat 300 people, and other features are a Sunday school room adjoining, which will seat 200 more, a gymnasium, a reading-room, a room for socials and a bathroom. The work will

be pushed and the structures completed in a few weeks. A comely and comfortable parsonage, located on the east side of the church, has already been inclosed. Mr. Albertson and his people have shown a great deal of spirit and energy, and the outlook is promising. The church is a mile and a half from the Y. M. C. A. building and is in a neighborhood in which a dozen very large factories are located, one of them employing over 1,100 men the year round, and the church is surrounded by hundreds of houses occupied by working men. It will be seen, therefore, that the institution was needed and that it will prove just the right thing in the right place.

After a preliminary canvass of the field by Rev. Norman Plass a new mission was organized, June 25, on Lorain Street, Cleveland, in the southwest part of the city. A vacant saloon has been rented for a year, the City Missionary Society has bought chairs, and the work is under the supervision of Rev. H. O. Allen of Franklin Avenue Church and W. H. DeWitt of the First Church, as a committee of the City Missionary Society.—Rev. C. M. Cady, for the past eight years professor of English in the Doshisha at Kyoto, Japan, preached at Hough Avenue Church June 25. He is about to remove with his family from Newburyport to Oberlin for a year's study.

Illinois.

At the Chicago Ministers' Meeting, June 25, Rev. Philip Krohn read a paper on The Usefulness of Heresy, the point of which was that real progress of thought comes from the reaction of heresy from the old traditional orthodoxy. Some of the brethren present enjoyed the paper. Others regretted that anything should be said to give aid or comfort to heretics. Last Monday morning Rev. John McNeil of Great Britain addressed the Ministers' Union, in the parlors of the New England Church, on his experiences in the ministry. It was voted to discontinue the Monday meetings during the remainder of the summer.

Mr. Dean, who has just been ordained pastor at Wilmette, had been serving the church during several months while completing his course at Chicago Seminary. His work is exceptionally successful among the young people, and a Boys' Brigade of about twenty-five members has great promise in it. Being the son and the grandson of missionaries on the foreign field, Mr. Dean was naturally regarded as looking to that work and may yet enter upon it when the way is open.

Indiana.

Pilgrim Church, West Indianapolis, recently welcomed to membership nine members of one family, including three generations.—June 18 was a delightful day for the Ridgeville church. Eleven persons, five of whom were baptized, were received into fellowship.

The First Church, Terre Haute, closes during July and Dr. J. H. Crum will take a needed rest and vacation, looking northward. The other meetings of the church will be kept up.—Reports from all portions of the State indicate an enlarged observance of Children's Day during June and growing contributions.—The proposed union of the First Church in Michigan City with a church of a sister denomination, which has agitated the religious circles of the place for several months, has been finally abandoned and Rev. W. C. Gordon is called to the pulpit.

THE WEST.

Iowa.

The church organized at Niles is the outgrowth of the evangelistic work of Rev. N. L. Packard of Iowa. Nearly all the fifty-seven members united on confession. Mr. Thomas L. Reed of Chicago Seminary is spending the summer with this people.

Minnesota.

The St. Paul Congregational Club held the last meeting of the season, with small attendance, at Plymouth Church, June 26. The topic discussed was Free Pews and Rented Pews in Churches.

Pilgrim Church, Duluth, celebrated the tenth anniversary of Rev. E. M. Noyes's pastorate June 25. The city has grown in the decade from 12,000 to 50,000, the church has increased from fifty to 375 and a beautiful stone house of worship has been built and then rebuilt after being destroyed by fire.

Rev. David Donovan, who has resigned at Madison, has done excellent work. The congregations have increased and the Methodist Episcopal church, which was formed after ours, has given up the field.

Nebraska.

Rev. J. J. Parker, pastor of Norfolk, accompanied General Missionary Pasko to the new town of Crofton

on the Yankton & Norfolk Railroad and an interesting service was held June 25 in an unfinished store building. A Sunday school has been organized, the Blyville church will move to Crofton as soon as the right man can be found for pastor and a church building will be erected.

Mr. A. R. Davies of Andover Seminary finds his work at Wescott and Sargent progressing. Sunday congregations are increasing and prayer meetings have been organized, having an attendance some evenings as large as fifty.

The women who attended the organization of an auxiliary at Indianola during the late meeting of the Republican Valley Association will be pained to learn of the death of Mrs. J. H. Beltel, the wife of the pastor at whose house the meeting was held. She leaves three small children.

South Dakota.

The church at Wakonda is prospering under the ministrations of Mr. Fenn Lyman, a student from Yankton. It is planning to build a parsonage.

Superintendent Lyman of Wyoming has returned to Yankton preparatory to removing his family to Hot Springs, which is to be his future home. Since his appointment he has planted ten Sunday schools, besides aiding many others.

CHRISTIAN ENDEAVOR NOTES.

One Canadian society is in the habit of sending a letter of greeting to every new society of its denomination that is formed in its neighborhood.

The society at Hillsboro Bridge, N. H., last year assumed the support of a native worker in Madura, India, and proposes to do the same for the next year.

For the benefit of strangers in Chicago the Chicago Union has adopted for this year a "Columbian" badge, representing a flag bearing the monogram of the society. A Christian Endeavor Society has been organized among those employed at Hotel Endeavor.

WEEKLY REGISTER.

Calls.

ALLEN, Edward P., Sanford, Me., to Ludlow.
CLANCY, William P., Epping, N. H., to Troy. Accepts.
DEER, A. C., Heidelberg Seminary, to Copemish and Thompsonville, Mich. Accepts.
FERMAN, William F., Churchville, N. Y., to Olney St. Ch., Providence, R. I. Accepts.
GILCHRIST, Howard H., Macksville, Ind., to be general missionary in the Black Hills and Wyoming. Accepts.
GORDON, William C., Anderson, Ind., to First Ch., Michigan City. Accepts.
HILLS, William S., Republic, Mo., to Denison, Texas. Accepts.
KOEHN, J. B., to permanent pastorate, Sacramento, Cal.
MCCLAIN, J. E., to Dover and Wakarusa, Kan. Accepts.
POTTER, L. E., to Netawaka and Powhattan, Kan. Accepts.
PRIOR, F. R., to Fort Pierre, S. D. Accepts.
SCHNACKE, Leon C., Paola, Kan., to Olathe.
SMEDLEY, Willis E., Wareham, Mass., declines call to Neponset.
TROWER, William G., Chicago Seminary, to Hancock and Lake Emily, Minn.
VAN HORN, Francis J., Oberlin Seminary, to Columbia Ch., Cincinnati, O. Accepts.
WYCKOFF, Charles T., declines call to pastorate of Anson Mission, and continues as its musical director and as associate pastor of Plymouth Ch.

Ordinations and Installations.

BARRON, John W., June 27, Creighton, Neb. Sermon, Rev. A. W. Ayers; other parts, Rev. Messrs. J. J. Parker, A. G. Washington, W. J. Paake and Harmon Bross.
DEAN, Edward B., June 29, Wilmette, Ill.
HOLBROOK, David L., June 22, Fond du Lac, Wis. Sermon, Pres. F. W. Flak, D. D.; other parts, Rev. Messrs. R. C. Flagg, D. D., S. T. Kidder, H. L. Richardson and John Baltzy.
HERR, Elijah, June 27, Piedmont Ch., Worcester, Mass. Sermon, Rev. Nehemiah Boynton; other parts, Rev. Messrs. W. V. Davis, D. D., A. E. Dunning, D. D., C. M. Southgate, G. H. Gould, D. D., J. D. Pickles and G. S. Dodge.
LEONARD, Mrs. Elia F., June 20, Denver, Col. Sermon, Rev. H. E. Thayer; other parts, Rev. Messrs. Addison Blanchard, C. N. Fitch and G. E. Paddock.
LUND, C. W., June 27, Auburn, N. H. Sermon, Rev. J. P. Bixby; other parts, Rev. Messrs. H. B. Putnam, R. C. Drisko, T. C. Pratt, J. G. Robertson and B. F. Parsons.
WILKINS, Harry J., June 23, Strongsville, O. Sermon, Rev. J. E. Collier; other parts, Rev. Messrs. W. C. Rogers, Norman Plass, H. M. Tenny, D. D., and A. H. Currier.

Resignations.

AIKEN, Edwin J., East Concord, N. H.
CADDY, William A., Douglas Park Ch., Chicago, Ill.
DAVIS, Albert A., North Branch, Minn.
EDWARDS, William, Fort Abercrombie, N. D.
HOLF, Lincoln A., Butte, Mont.
JENKINS, D. Lloyd, East Los Angeles, Cal.
PEASE, Theodore C., Malden, Mass.
PITKIN, F. M., Mound City, Kan.
RAMAGE, James, South Royalty, Va.
WILCOX, Frank G., Mayflower Ch., Chicago, Ill.

Dismissals.

GALLAGHER, George W., Montpelier, Vt., June 21.
MURKLAND, Charles S., Franklin St. Ch., Manchester, N. H., June 26.

Churches Organized.

NILES, Io, June 22. Fifty-seven members.
NORTH PEORIA, Ill., recognized June 30.
TANNEVERVILLE, N. Y., People's Ch., recognized June 28. Nineteen members. Rev. J. F. Forsythe, pastor.

ADDITIONS TO THE CHURCHES.

Conf. Tot.	Conf. Tot.
Andover Center, N. H., 7	Lebanon, Ct., 2
Ascutneyville, Vt., 3	Little Falls, Minn., 10
Belding, Mich., 7	Little Shasta, Cal., 10
Binghamton, N. Y., 7	Manchester, Minn., 2
Blairstown, Ia., 9	Medford, Minn., 7
Brooklyn, N. Y., 11	Mitchellville, Ia., 4
Church of the Pilgrims, 15	Muskegon, Mich., 10
Plymouth, 36	New Milford, Ct., 5
Cambridge, Mass., 3	New York, N. Y., 4
Wood Memorial, 3	Broadway Tabernacle, 7
Carter's Mills, N. C., 14	Oakland, Cal., First, 7
Cedar Rapids, Ia., Bethany, 8	Omaha, Neb., St. Mary's Ave., 7
Cheboygan, Mich., 2	Omaha, Neb., 4
Chelsea, Mass., Central, 20	Parsons, Kan., 13
Chicago, Ill., Sedgwick St., 3	Philadelphia, Pa., Central, 2
California Ave., 2	Portsmouth, N. H., North, 4
Cleveland, O., Swedish, 5	Princeton, Ill., 4
Clintonville, Wis., Scandinavian, 18	Richmond, O., 5
Corvallis, Ore., 7	Ridgeland, Ill., 6
Dora, Star Lake Branch, Minn., 7	Rockeford, Ill., 14
Down, Kan., 12	Saline, Mich., 7
Duncan, S. D., 18	Sandwich, Ill., 16
Dustin, Neb., 3	Sandy, Utah, 16
Eagle Grove, Ia., 3	San Francisco, Cal., Bethany, 2
Eldred, N. Y., 21	Park, 3
El Paso, Tex., 17	San Rafael, Cal., 4
El Reno, Okl., 3	Seneca, Kan., 32
Elyria, O., 4	Shelton, Ct., 2
Everett, Mass., Myrtle Side, 1	Sioux City, Ia., 3
Excelsior, Minn., 4	Sioux City, Ia., 24
Fairport, O., 21	Spokane, Wn., First, 12
Fall River, Mass., Fowler, 9	Stanton, Mich., 8
Fine View, Wellsley Island, N. Y., 11	St. Johnsbury Center, Vt., 2
Fort Berthold, N. D., 17	St. Louis, Mo., First, 4
Groveland, Minn., 10	St. Paul, Minn., St. Anthony Park, 7
Hartford, Ct., Pearl St., 6	Tacoma, Wn., First, 6
Harland, Wis., 4	Trenton, Neb., 4
Havelock, N. B., 1	Turner, Ill., 4
Haverhill, Mass., Center, 4	Villa Park, Col., 3
Hayes County, Neb., 3	Webster Groves, Mo., 22
Hemlock, Neb., 7	Wenatchu, Wn., 6
Howells, Neb., 3	Wilcox, Neb., 3
Huntington, W. Va., 3	Willow Springs, 13
Indianola, Neb., 4	Worcester, Mass., Immanuel, 18
Iowa City, Ia., 7	Summer Street, 5
Irvine, Mich., 2	Wyandotte, Mich., 4
Kanley, Ill., 3	Yankton, S. D., 4
Lake View, Ia., 1	Ten churches with two or less, 10

Conf., 521; Tot., 1,631.

Total since Jan. 1. Conf., 10,364; Tot., 22,308.

THE AMHERST COMMENCEMENT.

It was devoid of startling features and was pronounced quieter than usual, though the shouts of the alumni who returned for their class reunions and the cheers of the outgoing seniors as they bade farewell to the scenes of their college life were quite as hearty and frequent as ever. The town itself grows more attractive each season, and its quiet beauty appeals strongly to men who are shut up in the city through most of the year. The opportunity to gaze upon one of the choicest landscapes of New England proves thus another magnet only second to the natural desire to revisit the *alma mater*. The likelihood that Amherst will continue to grow in favor with the public and in time take its place as one of the summer resorts has led some of the prominent New York alumni to canvass the suitability of the place for a first-class hotel, to be an adjunct of the college and to be run, to some extent, under its auspices. As respects external improvements, the care of the common and of private lawns, there has been a wonderful improvement in the last few years, quite transforming the village to the eyes of men who have been out of college a comparatively short while. Each of the nine Greek letter societies possesses a home of its own, and some of these chapter houses are quite pretentious and elegant. The president's house, which during Dr. Seelye's administration was occupied by Mrs. Stearns's school, has been remodeled and modernized for the use of President Gates and is now one of the finest mansions in the region, being particularly well adapted for purposes of entertainment, which its hospitable occupants extend not only at Commencement time but all through the year.

The most conspicuous change in the faculty at this time is the retirement of Prof. W. S. Tyler, D. D., LL. D., Williston professor of the Greek language and literature, after a connection with the college covering sixty-one years. This long period of service has been fruitful not only in the immediate effects

of his skillful teaching upon hundreds of students, but in the production of books and articles which have brought him a repute that reaches beyond the boundaries of this country and has secured him an enduring fame as one of the foremost Greek scholars of the century. His Christian influence has been particularly salutary. There have been hardly any signs as yet in the classroom or on the street of falling physical or mental powers, and he himself is solely responsible for the step which he now takes and which his associates would be glad to have him defer. In this connection it may be of interest to many sons of Amherst to learn that he who in the thought of many of them will always be "President Seelye" is still a factor and a force in the life of Amherst, and, though debarred from hard and continuous work, keeps himself in touch with current affairs, and from the quiet of his home looks serenely out upon the world and calmly forward to the days that are to be. The esteem in which he is held by the alumni was testified by the number of calls which he received from them during Commencement Week.

Of the classes which held special reunions this year the one which mustered the most men was '83. The class numbered ninety at graduation and forty-four of its members came back, thus breaking the record of any decennial reunion. One came from India and five from beyond the Mississippi. The alumni dinner had an attendance of over 400 and was notable for the bright speech of Dr. G. H. Wells of Minneapolis of the class of '63, the valedictory address of Dr. Tyler, characteristically finished and fervid, and the words of Rev. J. E. Tuttle, who that morning had been made a D. D. To many of the alumni he had been a stranger, but his manly address won encomiums right and left and created the impression that in electing him to fill the college pulpit the trustees had acted with rare wisdom. Dr. Hitchcock, known to Amherst men the world over as "Doc" and as such deeply loved, followed Mr. Tuttle, referring to the athletic successes of the year, which have been notable and which have brought to the college both the baseball and the football championships.

The baccalaureate was preached by Dr. F. W. Gunsaulus and the orator before the Hitchcock Society was Dr. Judson Smith. The rest of the week after Sunday was filled with the usual round of literary and social and class events. The number of men who received their diplomas from President Gates, presented with well-chosen and helpful counsel, was eighty.

H. A. B.

DARTMOUTH'S COMMENCEMENT.

Many things combined to make Commencement at Dartmouth unusually interesting. Incomparable weather, the inauguration of an incomparable president, a united and enthusiastic body of alumni and a greatly improved outlook made the occasion one of undivided joy.

The graduating class numbered fifty-eight, of whom eight were from the Chandler School. The degree of LL. D. was conferred on W. H. Sanborn, St. Paul, Minn., and Hon. Albert Mason, Brookline, Mass., and of D. D. upon Rev. G. E. Hall, Dover, N. H.

The address before the Y. M. C. Association was given by Rev. C. A. Dickinson, Boston. The trustees, in response to a request from the students, named the Y. M. C. A. building Bartlett Hall, in honor of the late president of the college. During the past year the available funds have been increased nearly three quarters of a million dollars, three new professorships provided for, and the facilities otherwise greatly enlarged.

The principal interest centered in the person and utterances of the new president. His

baccalaureate discourse was from the text, Acts 3: 6—The present equivalents to the moral power of wealth, or, what can be done in an age of silver and gold without silver and gold? The answer suggested was, the power of authority upon the questions that vex society, the power to furnish motive, the power to furnish life.

The inaugural address was introduced with impressive exercises. Prayer was offered by ex-President Bartlett. Rev. A. H. Quint, D. D., presented the charter of the college dating from the time of George III. Prof. J. K. Lord spoke for the faculty and M. O. Adams for the alumni, to all of whom Dr. Tucker made felicitous responses. His inaugural address was on The Historic College: Its Present Place in the Educational System. Three questions were considered: What is the essential and permanent characteristic of the college? What is the capacity of the college to meet the widening demands of the new education? What relation may a college sustain to associated institutions without attempting the functions of a university?

The answer to the first question is expressed in the one word homogeneity, as a result of the perpetuation in some form of the original impulse which, broadly stated, was religious; as a result of its limited constituency, as a result of the simplicity of its function, namely, to teach. Progress now is to be secured by extending departments and dividing labor. The distinctive function of the college, thus, is research, investigation, discovery with time and facilities for their accomplishment, but all tributary to the one supreme end of teaching. Under the second question was considered the relation of the college to schools of technology, showing that the college needs the new education in subject matter and in method and the new education needs the discipline of the college. Under the third question the history of Dartmouth in its relation to university adjuncts was outlined and its future policy emphatically stated to be unity of administration, with wise extension of elective privileges.

No summary can do justice to the address of which much had been expected and in which no one was disappointed. It was happily characterized by a distinguished educator present as sure to take a place as a permanent document in the history of education.

The announcement that ex-Senator H. L. Dawes will lecture next year on the civil and political history of the United States since the Civil War was heartily received. This is made possible by the generosity of Gardner C. Hubbard, '41, of Washington, who has established this lectureship.

M. D. B.

WHAT MEN AND WOMEN SAY.

— Into the social as into the individual body brains were put, not just to fill up but for use.—E. Benjamin Andrews.

— The church of the future will be the church that does more honor to Christ by doing most honor to His people.—Albert Spicer, M. P.

— I do not believe a Christian profession is to be worn as a cockade, nor is it to be hidden away in a cellar. It is to come into the first floor rooms and to be lived out in a city life.—Ex-President Harrison.

— To preachers: Burn all your manuscripts and never write any more to be read in a pulpit. Whatever else you may do with your pen I believe the worst thing you can do with it is to write sermons.—Rev. Dr. Alexander MacLaren.

— When Garfield died civil service reform was born. He was the victim of savage passions engendered by a pernicious political system. Guiteau was no more insane than Ravallac, the murderer of Henry IV., or Bel-

lingham, the assassin of Percival, and no more rational than the rattlesnake or the tiger.—*Ex-Senator J. J. Ingalls.*

—O, I long for the day to come when civil service will be taught in our schools and colleges and will be one of the professions, as law or medicine now is, into which a young man may enter, through which he may go and graduate, fitted for public duty! Who gave these ward heelers the right to say who should and who should not hold office?—*Rev. Dr. R. R. Meredith.*

—I want to assure you, from an observation of twenty-one years, that the newspapers of this country are not retrograding morally. Between 1860 and 1870 there were weekly newspapers which would not be tolerated in the slums today. Things were printed and welcomed in the daily newspaper of that day which if offered now would result in the author being kicked down stairs.—*Stephen O'Meara, Editor of Boston Journal.*

—If one considers it carefully he will see always that the beautiful portraits for us the triumph of the mind over matter and of the soul over that which impedes and obstructs its ascent to a higher life. Classic art makes visible the freedom of the soul in the body. Christian or romantic art makes visible the freedom of the soul from the body. But everywhere freedom or self-activity is the most noble principle in art.—*W. T. Harris, United States Commissioner of Education.*

—If our new world life is especially wanting in any one respect, it is, I think, in this knowledge and sense of what we possess. I thank heaven that our days of aping the poorest traits of the old world civilization are about over. We no longer apologize to foreigners for not having every merit. Circumstances now rather lead us to ask what they have or have not. But the rush and hurry of our life does not show, as it should and might, a sense of the greatness of the inheritance from the past.—*Julia Ward Howe.*

—The treaty of extradition with Russia is too utterly infamous to measure terms about. It seems to me that it puts us exactly in the position we occupied under the fugitive slave law, only we send back the fugitives to a foreign instead of to a domestic master, of whom the latter might have some claim upon us. Our position is just as disgraceful as under that law. Besides, this treaty is necessarily one-sided, and is a part of that old superstition about some sort of friendship existing between Russia and America—the most impossible thing under the sun.—*W. D. Howells.*

—I will admit that at one time I had fears of the Chinese overrunning this country, but for some years I have had none. . . . I do not know what we would do without them, and I undertake to say that they are the most quiet, industrious and altogether commendable class of foreigners who come here. There is no other class so quick to learn and none so faithful. I am persuaded, too, notwithstanding all that has been said about the majority of the people being opposed to the Chinese, that they are not opposed to them. It is only the few. Our intelligent men are not opposed to them, neither are the mechanics, because the Chinese do not take up the trades.—*Senator Stanford of California.*

—There is a certain amount of undeniable truth in the assertion frequently made that we do not want a navy for aggressive purposes. We have here a great and noble truth which has by frequent iteration lost its glory and degenerated into a mere catchword. I concede that the policy of the United States is not and should not be aggressive. But a government is not a first party in any national transaction, but simply an agent, and it has, therefore, no more right than any other trustee to sacrifice the interests of its client on the

grounds of benevolence or disinterestedness. Justice should prevail, of course, but justice to its own first, and in question of doubtful rights, after exhausting all reasonable efforts at conciliation, it becomes the duty of a government, as it is the duty of every trustee, to carry the case up to the one court of final appeal which alone can defend the right in the quarrels of nations.—*Capt. A. T. Mahan.*

THE LAWS AGAINST POOL-SELLING.

In connection with the articles in this issue on gambling it may be of interest to learn what are the precise terms of the Massachusetts statutes against pool-selling. We find them summarized in a valuable address made by Judge Justin Dewey before the Connecticut Valley Congregational Club last September:

The law applicable to pool-selling is found in a statute passed in 1885, which provides that "whoever keeps a building or room, or any part of a building or room, or occupies any place with apparatus, books or any device for the purpose of registering bets or buying or selling pools, upon the result of any trial or contest of skill, speed or endurance of man, beast, bird, machine, or upon the result of a game, competition, political nomination, appointment or election, or whoever is present in any such place, engaged in any such business or employment, or being such keeper, occupant, or person present as aforesaid, registers such bets or buys or sells such pools, or is concerned in buying or selling the same, or being the owner, lessee or occupant of a building or room or part thereof or private grounds, knowingly permits the same to be used or occupied for any such purpose, or therein keeps, exhibits, uses or employs, or knowingly permits to be therein kept, exhibited, used or employed, any device or apparatus for registering such bets or buying or selling such pools, shall be punished by imprisonment not exceeding one year or by fine not exceeding \$2,000, or by both such fine and imprisonment.

"And whoever becomes custodian or depository for hire or reward, commission or compensation, in any manner of any pools, money, property or thing of value, in any manner staked or bet upon any such result, shall be punished in like manner."

There is also a provision of law that contracts for the sale of stocks not owned by the seller at the time of the contract shall be void. Every kind of gambling contract is void but not criminal. No punishment is provided for the most extensive and dangerous kind of gambling—the dealing in "futures." It so excites the passions as to lead men to put at hazard all their own property and often to use dishonestly that of others which has been entrusted to their care. Why should a business man, who has property but owes debts, be allowed, without punishment, to gamble himself into poverty in this way? The possible and probable results of this mode of gambling are so serious to families and to the honest business public that it ought to be made criminal.

We have no hesitation in pronouncing this a righteous verdict. Mysterious as were the murders in the Borden house, the State failed absolutely in connecting her with them or in supplying any intelligible motive for them. A successful application of the theory of exclusive opportunity to a case in which direct proof was lacking, and in which the circumstantial evidence was of the flimsiest nature, would have given a wrong and dangerous trend to criminal practice. It would have done violence to the best traditions of the science of law and have stimulated loose thinking and pernicious activity among police officials and public prosecutors. The verdict in the Borden case emphasizes the fact that guilt must be proved, and not lightly assumed because there is only one person suspected and the police have no other theory. The security of human life would not have been

promoted by a conviction of Lizzie Borden upon such evidence as was brought into court. Such a conviction would have been a most vicious precedent for stupid, overzealous police officers and heartless prosecutors.—*New York Tribune.*

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BROOKFIELD ASSOCIATION, First Church, North Brookfield, July 11, 10 A. M. Ladies' Day.
HAMPDEN EAST AND HAMPDEN WEST ASSOCIATIONS, Massasoit House, Springfield, July 11, 9.30 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Standwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION meets in the Y. M. C. A. Building, 148-150 Madison Street, at 10.30 A. M., Mondays.

CHURCHES are assisted to secure candidates, supplies, or evangelists by the Evangelistic Association of New England. Address J. E. GRAY, 7 Tremont Place, Boston, Mass.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston. Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Mills, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Maille, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school books and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Mission in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes lost libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.
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BIOGRAPHICAL.

REV. EDWARD H. POUND.

After a brief pastorate of less than a year Mr. Pound died in Moreno, Cal., June 8, at the early age of thirty. He came to Andover Seminary from Yankton, S. D., in 1888, having recently buried his father, mother and sister and bringing with him an only brother who was enfeebled by consumption. In a few months the brother died also, and the weight of these repeated bereavements, added to his own delicacy of constitution, led Mr. Pound to relinquish his studies and take charge of the home missionary church in Crawford, Neb., where he built up a flourishing society. He then sought the milder climate of Moreno, organized a church there and received forty-nine members during his few months of service. He was a man of rare spiritual gifts and gave promise of a more than ordinarily successful ministerial career. He left a wife, who returns to her home in Ashtabula, O.

The Year-Book will be issued about July 15. Persons entitled to receive it who wish their copies in cloth binding should send their names at once, with 30 cents, to REV. HENRY A. HAZEN, Auburndale, Mass. All others can secure it by sending \$1 for muslin and \$1.30 for cloth bound copies.

Marriages.

(The charge for marriage notices is twenty-five cents.)

CLAPP—DAVIS—In West Medford, June 29, by Rev. Joseph Hammond, assisted by Rev. E. N. Hardy, Henry Morris Clapp of West Medford and Lillian Marie Davis of Carlisle.

CLARK—COBB—In Yarmouth, Me., June 29, by Rev. J. H. Barrows, assisted by Rev. L. Reynolds, Rev. C. M. Clark, pastor of the Center Church, Haverhill, Mass., and Helen M. Cobb of Yarmouth.

FURBER—LITTLEFIELD—In Milton, June 29, by Rev. Daniel Steple, D. D., Rev. Franklin Furber and Mrs. Catharine P. Littlefield, both of Milton.

GRAY—BEAN—In Stamford, Ct., June 27, by Rev. Samuel Scoville, Laurence Tenney Gray of Kansas City, Kan., and Susan Huntington Bean.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

MASON—In Chelsea, July 2, Samuel W. Mason, aged 68 yrs., 8 mos. He was connected with the Boston schools for more than forty years as teacher or supervisor, his longest term of service at master, twenty-one years, being with the famous Pilot School at the North End. He was a prominent member of the First Church, Chelsea.

MCCHESNEY—In Glen Ellyn, Ill., April 10, Rev. James McChesney, aged 94 yrs., 9 mos.

WILLIAMS—In Newtown, Ill., May 14, Rev. George W. Williams, aged 41 yrs.

WILLIAM HALLIDAY WHITIN.

The second son of Charles P. and Sarah Halliday Whitin, was born in Whitinsville, Sept. 5, 1841. His education was received in the schools of his native town at Easthampton, where he prepared for college, and at Yale College, which he entered in 1859.

When he graduated in 1863 he chose his native town for his home and place of life work. He chose the profession of his father, a cotton manufacturer. He studied his business carefully and successfully, especially the many little things so essential to the economy of production which are requisite to success in a business in which there is such sharp and severe competition. He secured the esteem and confidence of his fellow-manufacturers, as well as that of his community. He was his service as one of the board of directors of the New England Cotton Manufacturers' Association. He was for twenty-five years superintendent of the Whitinsville Cotton Mills. At the time of his death he was agent of these mills, president of the Saunders Cotton Mills and interested in the cotton mill at Linwood. He was also a director in the Whitinsville National Bank and a member of the board of trustees of the Whitinsville Savings Bank.

The town called him to help in the care of its schools in 1864, and he remained a member of the school committee until his death. He was always deeply interested in and zealous for the advance of the schools to the highest possible efficiency, and he would spare no effort or expenditure to promote their prosperity and he rejoiced in every advance made.

He served the town several years as selectman, for four of which he was chairman of the board. As a friend to all in need and as a helper in every good work in the community, men learned to trust him and he never failed them. His crowning excellence was in his earnest, consistent Christian life and work. While at Easthampton he began his confessed Christian life and united with the church in Whitinsville, May 2, 1865, when but sixteen, and he retained his connection with this church, except during the four years of his college life, until the day of his death. From his childhood a member of the Sabbath school, he became a constant teacher in it as soon as he made his home here again. And he continued a successful teacher until he was called, in 1872, to the superintendency, which he retained to the end. He had no desire for such leadership, but when it came to him by the unanimous call of the church he accepted it as a sacred charge from the Master as well as from the church, and to it he gave his best energies, his warmest affection, his untiring efforts, his earnest prayers and his consistent example. His great desire was to see its members coming into the Christian life and enrolling themselves among the confessed followers of the Master whom he loved and served and offered workers for Him. This was his great religious work, which had his absorbing interest to the last hours of his life.

During all these many years, from 1872, he also served the church as a deacon, having special interest in those coming into the church that they might do it intelligently. And yet he was tender and considerate of the feeble ones. Like his Master, he would "not quench the smoking flax, nor break the bruised reed."

His most distinguishing trait was his fidelity. In every trust, secular or religious, a promise, whether specific or implied, was sacred, and if within his power it was kept. His religious promises were as binding as business contracts. He accepted all his being with its powers and opportunities as a steward from the Lord, and sought to use them for His honor and for the good of his fellowmen. The property that came under his control he held also and used as a steward, giving from it discriminatingly, largely and gladly for the Lord's work in securing the good of men. He loved to give to worthy objects and he knew how to refuse and rebuke the unworthy.

When failing strength compelled him to lay aside some of his care and labor it was not the religious but the secular that he first laid down. Indeed, he so held on to his religious work until physically unable to perform it that friends, not of the immediate family, had no idea what serious inroads disease had been making on his strength. When it became manifest in February of this year that what he had been gradually undermining his constitution was Bright's disease resort was had to a milder climate. But only a temporary relief was obtained and he came home, May 19, evidently not improved as had been hoped. After a brief struggle he breathed out the mortal life peacefully June 4, Sabbath evening. We are assured it was promotion to which the Master called him, saying, "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Mr. Whitin's character was the normal development of a godly ancestry, of a training in a home where the law and the habit were a reverent fear of God and a loving interest in men and of a loyal acceptance on his own part of all the implications of such ancestry and training. From such antecedents we rightly expect a beautiful childhood, a filial sonship, a loving and useful manhood as friend, citizen and Christian. Men of such character are a blessing while they are with us and a blessing in their continued influence and efficiency when they are transferred to higher service. They are the aim and the glory of our Christianity.

J. R. T.

REV. GEORGE GANNETT, D.D.

The death of Dr. Gannett, which occurred June 11 at Chicago, removes another distinguished name from the roll of the living scholars and educators of Boston. He was born at East Bridgewater in 1819, passed his boyhood in Belfast, Me., was graduated from Bowdoin College in 1842 and from Bangor Theological Seminary in 1847. He had a brief, but very successful, pastorate over the Congregational church in Boothbay, Me., and then relinquished the active duties of the ministry to enter upon that large educational work with which his name will ever be identified. He established the Pemberton Square School for young ladies in 1857, which was afterwards removed to Chester Square, where, under the name of the Gannett Institution, it has become widely known for many years as one of the leading private institutions in our land. He was an originator and pioneer in the movement for the higher education of women. Over great obstacles and through many a struggle he laid his plan and went on in the embodiment of his idea. Seeking the very best methods and appliances, ever on the outlook for improvements, sparing no pains or expense to secure the most competent assistants, he inaugurated a curriculum in the classics, in art and philosophy and literature and the other branches of a liberal education that was on a level for breadth and completeness with the more recent courses of study in the women's colleges. A born student himself, he inspired with his own enthusiasm those associated with him.

The thousands of his pupils scattered throughout the land—many of them occupying today high positions of honor and usefulness—cherish his memory with deepest respect and affection as one who had a leading hand in shaping their intellectual, moral and Christian characters. He was a strong and independent thinker, eager and restless in his quest for truth, a clear and accurate writer, a great lover of books, but no less in sympathy with men, keenly interested and always well informed with regard to all social problems and the living topics of the day. His religious development was thorough and profound. A sincere believer in evangelical doctrine, he was eminently charitable. Nothing so stirred his indignation and scorn as bigotry or cant in the name of Christ. The trend of his thought of late years has been in the line of the progressive theology and a broad interpretation of the Bible, but he never gave up the old gospel as to all that he regarded as essential in it, and the truth as it is in Jesus was incorporated into the very fiber of his being. He bore a lifelong burden of bodily suffering. None save his intimate friends knew his sharp and steady conflict with pain. They only saw his rare patience and quiet self-sacrifice as he went forward bearing his cross in his chosen work. He had a heart full of tenderness; his friendliness meant something; his generosity was singularly lavish and free in its usefulness; there are instances, never made public, in which his kindly beneficence went forth almost to the saving of life in behalf of a brother in need.

For some years his vitality has been waning but his soul has been strong in his Christian faith and hope. The heavenly world has been near to him; spiritual realities have been growing upon him as matters of fact; the great love of God in its all-comprehensiveness, and especially as shown forth in the redemptive work of Christ, has been to him more and more a living reality. He spent the winter in Southern California for the benefit of his health. On his journey eastward, accompanied by his wife, he was suddenly stricken with unconsciousness and in a few moments passed away. We know that his work endures and that for him the glorified life, freed from all earthly innumbrance and disability—that life for which he panted, with which he held such constant communion and for which the Lord, by many a strange discipline, has long been making him ready—is now complete in the perfect satisfaction of the city of the blest.

H. K. C.

Notices.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 80, Boston. Post office address, Box 1652.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.



Mr. Simeon Staples

"I Had a Running Sore

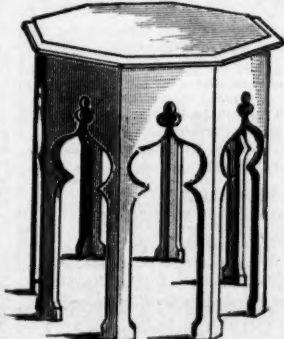
On my ankle five years, the doctors pronouncing it salt rheum. It continued to increase in size, until I commenced taking Hood's Sarsaparilla.

Hood's Sarsaparilla Cures

and using Hood's Olive Ointment. At the end of two years I was completely cured and have had no trouble with it since." SIMON STAPLES, East Taunton, Mass. Get Hood's.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache and constipation. 25c.

Turkish Tabourets.



An added value attaches to this table because of its construction. We underframe it, so that it may be used as a tabouret or stool.

Paine's Furniture Company,

48 CANAL STREET

South Side Boston
& Maine Depot.

THE BUSINESS OUTLOOK.

Events in the commercial and financial world multiply rapidly. Within a week the government of India has effected a revolution in its financial policy, has suspended the free coinage of silver, has entered upon a policy which has but one logical ending—a gold standard. Silver has had a sensational decline and has sold nearly twenty cents an ounce lower than at any previous time. The silver dollar of the United States had an apparent intrinsic worth with silver at its lowest of less than fifty cents. The President of the United States, recognizing the general distress, has called an extra session of Congress to deal with the problems of our currency system.

The action of the Indian Government is not even yet clearly and thoroughly known. It is far from being understood in all its vast effects. It is generally believed that it will result in a lessened demand from India for silver, that it will be followed by an effort of the Indian Government to accumulate gold, against a probable adoption eventually of a single gold standard. India has a trade balance every year which forces the shipment of gold or silver to her. Will she cease to draw silver and draw gold instead? The entry of a new and powerful competitor in the already over-crowded gold market is not relished by anybody and it is feared will have serious results. Apart from any demand that India may make for gold, a lessened demand for silver must permanently depress the price of that, the money metal of free coinage in so many countries, the money metal of inferior coinage in nearly all other countries. Already it is felt that the drop in the price of silver is so serious for this country that it is incumbent to repeal the silver purchase act now in operation. If this quick effect is produced in this rich nation, what fearful disturbances will be produced in countries like Mexico, where silver is the sole circulating medium.

The call for an extra session of Congress meets with universal approval. Indeed, it was demanded in a cry of despair and is greeted with a loud exclamation of relief and hope. The Sherman law is not the sole cause of our troubles, yet it is an important one directly, and, as influencing sentiment, has had more to do with the present distress than all others. The repeal of this law is demanded on all sides and is apparently to be easily and promptly accomplished. That repeal will be taken by the whole financial world as a promise that Congress means to pursue a policy of honesty and solvency. It will have a wonderful effect in reviving confidence in this country as a field for investment. It will be a first step toward placing the currency on a permanent and solid basis. There will be need of something more than mere repeal. Just what very few are able to say. But begin with repeal. That first step taken, everybody will have confidence that other good legislation will follow.

Already there is a tone to the speculative markets which foreshadows an early return of the whole mercantile community from despair to hopefulness, from a state of liquidation to an active upbuilding of business in all directions.

AMERICAN INSTITUTE OF CHRISTIAN SOCIOLOGY.

BY PROF. JOHN R. COMMONS, BLOOMINGTON, IND.

Among those acquainted with the important work of the Christian Social Union in the United States and Canada under the presidency of Rt. Rev. F. D. Huntington and with Prof. E. T. Ely as secretary, the inquiry has often arisen, Why should this line of organized Christian activity be confined to the Episcopal denomination? There is cer-

tainly a need among all Christian people for a more definite association of effort in the application of Christianity to the social and industrial problems of the day. The powerful societies of young people, uniting all denominations in the land and holding their annual assemblies of thousands of delegates, afford an unequalled opportunity for organized sociological study and practice. With a view to uniting Christians of all denominations and associations into a working body for the promotion of work in sociology arrangements have been made for a meeting at Chautauqua, July 19, 20, in order to form a proposed American Institute of Christian Sociology. Among those supporting this movement are Bishop Vincent, Dr. Washington Gladden, Prof. R. T. Ely, Rev. Dr. Herron, Rev. Sidney Strong and Dr. James Brand. An invitation is extended to others who are in accord with the principles of the Christian Social Union, and who would like to see those principles extended to other denominations and Christian Associations, to meet together at that time to adopt a constitution, select officers and outline the work. The principles of the Episcopal union, which serve as the starting point for the new institute, are the following:

1. To claim for the Christian law the ultimate authority to rule social practice.
2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
3. To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

The introduction of courses of reading and study and conference into local churches and religious societies is indicated as the leading work of the proposed institute. Connected with this is an organized effort to bring the subject into theological seminaries. The Christian Social Union in England issues a valuable quarterly, and the branch in the United States has printed useful bibliographies and has just begun the publication of a quarterly bulletin. The American institute will naturally adopt a similar line of work. So apparent is the need for an interdenominational society of this sort that the plan has received enthusiastic support wherever it has been broached.

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The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent**, Ex-Treas. Am. Baptist Missionary Union.

Office, 31 Milk St., Boston.

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Trust Co. 35 Bromfield St. Boston, Mass.
Please mention the Congregationalist.

HOME INSURANCE COMPANY OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Seventy-Eighth Semi-Annual Statement, July, 1892.

CASH CAPITAL.....\$3,000,000.00
Reserve Premium Fund.....4,172,357.50
Reserve for Unpaid Losses, Claims and Taxes 748,372.56
Net Surplus.....1,237,920.86

CASH ASSETS.....\$9,156,231.52

SUMMARY OF ASSETS.

Cash in Banks.....\$300,512.51
Real Estate.....1,307,303.27
Bonds and Mortgages, being first lien on Real Estate.....695,150.00
United States Stocks (market value).....1,673,375.00
Bank and Railroad Stocks and Bonds (market value).....3,309,915.00
State and City Bonds (market value).....887,097.87
Loans on Stocks, payable on demand.....149,700.00
Premiums uncollected and in hands of Agents.....538,232.58
Interest due and accrued on 1st July, 1892. 39,445.29

TOTAL.....\$9,156,231.52

D. A. HEALD, President.

J. H. WASHBURN, Vice-Presidents.

E. G. SNOW, JR., Secretaries.

W. L. BIGELOW, T. R. GREENE.

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.

NEW YORK, July 12, 1892.

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8% FIRST GOLD MORTGAGES City and Farm loans
Send for references. HIGHEST SAFE INTEREST.
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Limited number in Denominations of \$50—upwards.

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Ashland Block, CHICAGO, ILL.

GLEANINGS FROM OUR MAIL BAG.

COLLECTING AGENCIES—A REPLY.

Your correspondent in commenting upon your editorial on Systematic Benevolence was not quite fair in his use of figures. He takes the amount contributed by the Presbyterian churches and individuals to the several boards, apart from that given to other objects, and compares it with that given by Congregational churches and individuals, including what was given to other objects. Now if you subtract the amount given to other objects, which is \$835,417, from the total Congregational benevolence, \$2,448,875, it leaves \$1,593,458. From this latter sum should be taken the cost for collecting, which is about \$60,000, leaving \$1,533,458. This amount set over against \$1,966,021, the Presbyterian total, makes the correct comparison. And it will be found by division of these amounts among the members of the two denominations that the average per member is less than \$3 in either case, though somewhat more for the Congregational churches than the Presbyterian.

But this is not so much the point in question. The Presbyterian denomination by its method is educating its members to habits of systematic giving and increasing its contributions year by year. The Congregational method is not so educating its membership, and it is not steadily increasing the amount given year by year, as the statistics of the last five years show. The one method is right in principle, and certain in the long run to bring the best results. The other is at fault, because it appeals to impulse rather than to principle, and is not educating in the right direction.

ELDRIDGE MIX.

A NEW LIBRARY BUILDING WANTED.

Let me call the attention of the wealthy men of Boston to the value of the manuscripts of the American Board and their exposed state in the library of the Congregational House. I came to Boston to examine the records of the board on the Oregon Mission, sent out in 1835 at the suggestion of my father, Hon. Samuel Parker of Ithaca, N. Y. He entered Oregon when the whole Pacific coast was in the hands of the Hudson Bay Company and the English held the United States line to be the Rocky Mountains summits. That mission led on to the present state of the Pacific coast, as intelligent men of that coast acknowledge. Thousands of dollars would not replace the extensive manuscripts on Oregon of the board if lost. A fireproof edifice should be erected in Cambridge, Brookline or other suburb for these immensely valuable records, with no other building within 100 feet of it. The value of these records is so large as to be inestimable.

SAMUEL J. PARKER.

THE CHURCH AND ITS BAPTIZED CHILDREN.

A church, whose articles of faith are emphatic on the baptism of children of believing parents, and yet not having adopted any formula for the same, refuses through some of her prominent members to watch over these little ones as "children of the church," except on vote of that body. "It is better not to make promises which we will not keep." "It is only adding sin to sin upon the church," etc. Now if such a church assume none of the responsibility, having no part whatsoever in this form of infant baptism, what is the relation of such children to such a church? Are they children of the church or is such a church falling far short of its mission among the infants of God's kingdom? PASTOR.

We think the case cannot be fully stated by our correspondent. He seems to present the opinion of some prominent members as though it were the will of the church. We find it difficult to believe that the church has really expressed such an opinion. We do not believe that any church would deliberately exclude the children of its own members from such care as it could extend toward them. All churches which expect to grow take measures to teach and watch over, not only their own children, but the children of those without whom they can reach, while they are careful to follow up the advantages they have gained of influencing those who have been in a measure committed to their care. We think if the pastor prays publicly for the baptized children of the church, its members will join with him in his prayers; that if he shepherds these children, his people will commend him and follow his example; and that the parents will bring their children to include them in the covenant of the church and gratefully wel-

come the kindly interest and help of their pastor and brethren to lead these children as they grow into independent life into fuller knowledge of Christ and obedient love to Him.

A FEW QUERIES.

How do so many writers for religious papers know that the number of persons added to a church list on confession of faith indicates the number of "saved" persons in that community? Has the Lord told such writers that there are no others?

Are there no people of superior social position in congregations, marked off by infallible signs as being such, except where pews are rented? This writer knew well a Congregational church, with rented pews, where only three persons or families paid as much as from one hundred to three hundred dollars each for pews, and they all chose second, third or fourth class pews, their neighbors paying from one-third to one-sixth as much for adjoining seats. He knows well another such church, with free opera chairs, and has heard the same complaints as at other places: "People rather too toney there for us."

How do people know that having churches organized and incorporated without an ecclesiastical society will bring in the millennium? This writer knows such a church so organized which recently changed its constitution so as to make a place for non-church members as officers—not non-Christians. F.

QUALIFICATIONS FOR CHURCH MEMBERSHIP.

I wish to inquire if simply becoming an active member of the Christian Endeavor Society will prepare persons to unite with the church, provided there is no apparent change spiritually, no proof that they have even been converted, neither religiously educated. The Bible says, "Ye must be born again." H. B. W.

We do not suppose that active membership in a Christian Endeavor Society is anywhere regarded as in itself sufficient evidence of fitness for church membership. At Pentecost those were received into the first Christian church who professed loyal allegiance to Jesus Christ, showed that they had received the gift of the Holy Spirit and were willing to enter into a covenant with believers. These are now sufficient evidences of fitness for church membership, and we doubt not that they are found in a large proportion of those who belong to Christian Endeavor Societies.

DON'T you know that to have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

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of any woman who uses it. Ask her what she thinks of it, and whether it's quite safe to use, and if washing and cleaning is any easier with it. Ask her how the clothes look and last, when they're not rubbed over the washboard. Ask her how it would seem to go back to that eternal rub, rub, rub, now that she has got rid of it. If she has used Pearlline faithfully, and just as directed on every package, she'll probably have one question to ask you: "How in the world do you manage to get along without it." Beware of imitations. 357 JAMES PYLE, N. Y.

ST. DENIS HOTEL

Broadway and Eleventh St.

Opposite Grace Church, NEW YORK.

The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new DINING ROOM is one of the finest specimens of Colonial Decoration in this country.

WILLIAM TAYLOR.

SCRIBBLING PAPER For School children, Business and Literary Men and others. About 5 x 8 inches in size. For use with a pencil. Price 10 cents per pound. Also, memorandum blocks, smaller in size, at the same price per pound. On receipt of price will be sent by express, as merchandise postage is too high. THOMAS TODD Beacon Press 1 Somerset Street, Boston.

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that a good housekeeper is glad to have around, is

GOLD DUST.

For cleaning and washing, nothing saves her so much labor, time and money as

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A 4 Pound Package
for 25 Cents at any
Grocers.

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St. Louis, New York, Philadelphia, Boston, Montreal.



Rely Upon Platt's Chlorides

as your household
disinfectant. An
odorless liquid, re-
liable, prompt and
cheap.

Sold by druggists and high
class grocers, in quart bottles
only. Prepared by Henry B.
Platt, New York.

Said the
Owl

to himself, "If the
moon I could get,
whenever I'm dry
my throat I could
wet; The moon is a



quarter—with a quar-
ter I hear; you can
purchase five gal-
lons of

Hires'
Root Beer."

A Delicious, Temper-
ance, Thirst-quenching,
Health-Giving Drink.
Good for any time of year.

A 25c. package makes 5 gallons. Be sure and
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Anti-Mus Keto
MOSQUITOS,
Flies and all other Insects.

ABSOLUTE Relief from these Torments.
REFRESHING PERFUME.

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design and style. Perfect, reliable and easily cleaned.
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YEARS. We have been in the manufacturing business
many years, and are reliable and responsible; make and
sell nothing but what we can guarantee as represented, quote
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OBERLIN COLLEGE.

The sixtieth Commencement of Oberlin Col-
lege occurred June 21 and was the climax of
the usual anniversaries of Commencement
Week. On Sunday afternoon President Bal-
lantine delivered a strong baccalaureate from
the text, "I have overcome the world." In
the evening Dr. W. H. Davis of Detroit
preached the annual missionary sermon, his
theme being the Gospel Imperative. The
class of eight which graduated from the Con-
servatory of Music is said to have been one
of the best which has ever gone out from that
institution. An interesting program of ten
numbers was presented, the first of which, a
prelude and fugue in G Minor for the organ,
was the composition of one of the graduates.

The alumni gathered in the First Church to
listen to an address from Mr. Merritt Star, '75,
of Chicago, and to short speeches from rep-
resentatives of classes for which '93 is a decen-
nial anniversary. The subject of the address
was the Decline and Revival of Public Inter-
est in College Education—a Review of Twenty
Years. Mr. Starr, in the course of his address,
reviewed the progress made in Oberlin during
the past ten years, in which the number of
hours of instruction offered in the college
department alone has increased from 2,160 to
11,065.

Dr. Gunsaulus delivered the Commence-
ment oration upon Savonarola before an im-
mense audience. At the close President Bal-
lantine conferred the degrees upon the grad-
uating classes, forty-five receiving A. B. and
twenty-seven Ph. B. Ten women graduated
from the literary course. Including those
who graduated from the theological seminary
last month, the total number of graduates
from seminary, college and conservatory is
112.

The trustees this year departed from the
custom of the institution and for the first time
in its history conferred the honorary degrees
of LL.D. and D.D. The former was con-
ferred upon ex-President James H. Fairchild,
'38, Rev. George T. Fairchild, '62, president of
Kansas Agricultural College, and upon Miss
Helen A. Shafer, '63, president of Wellesley
College. The degree of D.D. was conferred
upon Rev. J. M. Williams, Chicago, Rev. T. E.
Monroe, Akron, O., Prof. J. M. Ellis, Oberlin,
President W. A. Brooks, Tabor College.

**THE RAYMOND & WHITCOMB TOURS TO THE CO-
LUMBIAN EXPOSITION.**—Messrs. Raymond & Whit-
comb's Exposition Tours are exceedingly popular,
and the reason is not difficult to divine. Special
trains, provided with all the luxuries known to
travel, including a choice dining car service and
the best hotel in Chicago, situated in a delightful
section near the exposition grounds and near
enough to the lake to be under the influence of its
cool and tempering breezes, make up a combination
of attractions that cannot be equaled. The hotel
is admirably conducted by Oscar G. Barron. The
excursion parties have been running extremely full,
as might have been expected, but there are some
vacancies in July and August. A descriptive book
may be obtained of Raymond & Whitcomb, 296
Washington Street, Boston.

WHY NOT LOOK?—From time to time every clever
woman looks over the fence which divides her own
affairs from the rest of the world and sees what the
leaders in social customs are doing. The latest in-
formation which will be of value to such a woman
is that at Paine's Furniture Warerooms, opposite
the Boston & Maine Depot, Boston, they are selling
this week a genuine Turkish table of very pictur-
esque pattern at an extremely low price. No clever
woman needs to be told how valuable these tables
are as adjuncts in correct furnishing.

VALUABLE BUT NOT COSTLY.—It may save you
a great deal of trouble in cooking. Try it. We
refer to the Gail Morden Eagle Brand Condensed
Milk, regarded by most housekeepers as absolutely
essential in culinary uses and unsurpassed in coffee.
All Grocers and Druggists sell the Eagle Brand.

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hair which
has become thin,
and keep the scalp
clean and healthy, use

AYER'S HAIR VIGOR

It prevents the hair
from falling out
or turning gray.
The best

Dressing

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Torturing, disfiguring eczemas, and every species
of itching, burning, scaly, crusted, and pimply skin
and scalp diseases, with dry, thin,
and falling hair, are relieved in
most cases by a single applica-
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Remedies, consisting of CUTI-
CURA, the great skin cure, CUTI-
CURA SOAP, an exquisite skin
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CURA RESOLVENT, greatest of
humor remedies, when the best
physicians fail. CUTICURA REME-
DIES cure every humor, eruptive,
and disease from pimples to scrofula. Sold every-
where. W. L. POTTER DRUG AND CHEM. CORP., Boston.
W. L. "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin
prevented and cured by CUTICURA SOAP.



FREE FROM RHEUMATISM.

In one minute the Cuticura
Anti-Pain Plaster relieves rheu-
matic, sciatic, hip, kidney, chest,
and muscular pains and weaknesses.
The first and only pain-killing strengthening plaster.

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Stir up the Liver,
Cure Sick-Headache,
Female Ailments,
Remove Disease and
Promote Good Health.

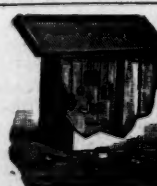
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An elegant dressing. Prevents
baldness, gray hair, and dandruff.
Makes the hair grow thick and soft.
Cures eruptions and diseases of the
skin. Heals cuts, burns, bruises and
sprains. All druggists or by mail 50 cts. 44 Stone St. N. Y.



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FROM NEBRASKA.

The time of the Chautauquas has come and the voice of the lecturer is heard in the land. In Nebraska we have so many that some of them do not receive an adequate support.

First in time is the Crete Chautauqua, beautifully located on the Blue River, near Crete, sustained largely by Congregational capital and carried on largely by Congregational brain. It has the right of priority and, if other gatherings of a similar nature had not attempted to rival its success in the eastern part of the State, it would soon have become a financial, as it has been from the first an educational, success. This year it offers an unusually attractive program, and, under the efficient leadership of Dr. Willard Scott of Chicago, it will compete with the World's Fair and with other assemblies, with what degree of success remains yet to be seen.

Southward from Crete, and not many miles distant, Beatrice has for a number of years conducted a Sunday school assembly on the special attraction plan. Entertainment is made more prominent than instruction and by advertising noted speakers a very large attendance is secured on special days, but not enough attention is given to legitimate Sunday school work. Indeed, all our assemblies have departed widely from the governing idea which led to the establishment of the original Chautauqua. They are summer gatherings where one can spend a few weeks very pleasantly and where he can hear a little of everything—including a little of normal instruction in Sunday school methods, if he has grace enough to attend the drill. One solid and instructive lecturer like Dean Wright is supposed to leaven the entire lump of a program the expensive part of which is given almost entirely to entertainment; but then it is so much easier to be amused than it is to study. That is only too evident when systematic instruction immediately follows entertainment in the same pavilion. The hundreds scatter at the close of the brilliant lecture and only a handful remain to wrestle with thought, and some of them are so badly lamed that they resolve not to come again. Of course when the thermometer is eighty degrees in the shade, with a plus tendency, people will not conscientiously go through a program much of which has to be "chewed and digested." But do not our Chautauquan caterers often go to the opposite extreme in their summer bills of fare? However, this cannot be said of the Crete program, for it is substantial as well as attractive.

Some seventy miles from Crete toward the northeast the Central Chautauqua Assembly at Fremont seeks to attract patronage by a varied program of exercises twenty-one days long, and across the river from Omaha, on the hills behind Council Bluffs, is another assembly with a large pavilion, a large debt and an enterprising board of managers. If you should draw a circle ninety miles in diameter from a center between Council Bluffs and Crete, your circle would ring in four Chautauqua grounds, and in July you might swing around the circle in a little more than a day and find four assemblies in session.

Have we any more? O, yes. Nebraska is a large State, and in establishing Sunday school assemblies our wise men seem to have acted on the advice of Mrs. Means: "Git a plenty while you're agitin." In the North Platte region at Long Pine, half-way across the State, there are beautiful assembly grounds in a prairie cañon sculptured by a cold, clear stream of spring water; and at Hot Springs, Dak., a Sunday school gathering competes with hot water and counts as a part of its constituency the people of Northwestern Nebraska. But if the managers of these assemblies, and others in remote districts not yet heard from, will provide good programs they

can have as many as they please, if they can meet the bills.

Doane College has just closed a prosperous year. A graduating class of nine has gone forth to search for room at the top; \$26,000 have been obtained from various sources; additions have been made to the observatory, the library, the laboratory, and excellent work has been done in all departments of instruction. In the future no more aid is to be received from the A. C. and E. S., but the trustees and faculty, far from shrinking from the responsibility of providing additional funds, are planning the enlargement of the institution by the addition of a library hall which will cost \$10,000.

Gates College is also striving to demonstrate its right to be by vigorous activity, Franklin Academy is striving to raise \$4,000 during the year, Weeping Water Academy has set the mark at \$10,000 and is pressing on toward it, and Chadron Academy will soon exchange "beauty for ashes" by erecting a building to cost about \$10,000.

The limits of this letter will not allow a detailed report of what was done at the meetings of our nine district associations, but the reports made evident the cheering fact that we have been favored spiritually during the past year. Many churches reported revivals and the additions by profession have been large.

The Omaha Association met at Arlington and in spiritual tone the meeting was one of the best which we have held for years.

A. R. T.

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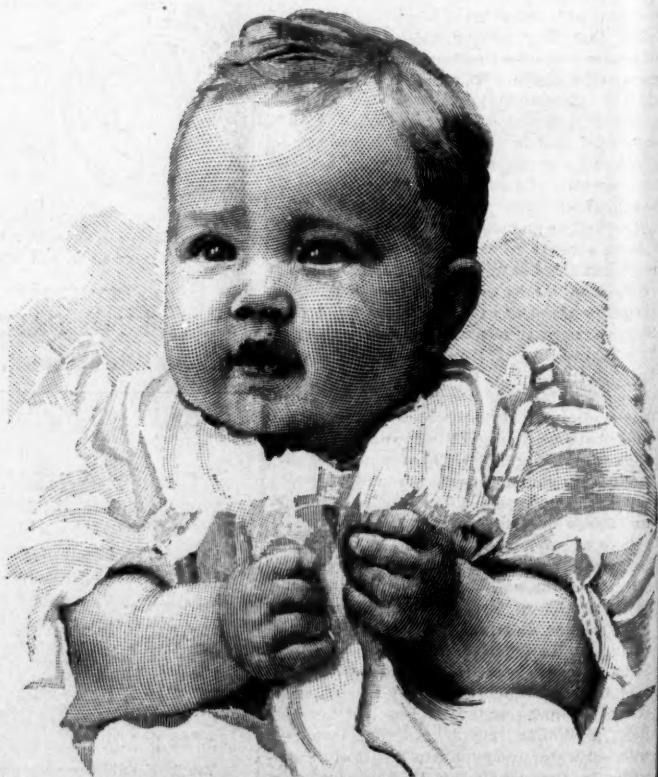
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